

THE ECLECTIC REVIEW,

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Art. I.—*The Physiognomical System of Drs. Gall and Spurzheim, founded on an Anatomical and Physiological Examination of the Nervous System in general, and on the Brain in particular; and indicating the Dispositions and Manifestations of the Mind.* By J. G. Spurzheim, M.D. 8vo. pp. 556. price 1*l.* 10*s.* London. Baldwin and Co. 1815.

THE public, that many headed Proteus, assuming in turn every modification of character, is in no small degree ambitious of the proud honours of Athenian Philosophy. 'Every thing 'by turns, and nothing long'—it continues, under every changing aspect, its restless pursuit of "some new thing;" transferring with equal ease and celerity its attention from one species of excitement to another, perhaps of the most opposite description; embracing in succession all subjects, whether of temporary or of infinite interest, with short-lived intensity of ardour; and preserving with respect to all, the tone and jurisdiction of a final arbiter.

In the homage which is paid by all classes to this mysterious personage, it seems that the worship of the goddess Multitude is still perpetuated. We know not what were the rites of that ancient idolatry: possibly it consisted of the same intellectual offerings with which the same indefinite entity is still propitiated. A battle or a pageant, a hero or an actor, a fanatical impostor or a philosophical lecturer, might, in those days, perhaps, have furnished in succession the amusement of the fickle goddess. The sorcery of chemistry would not then have attracted less attention, than the discoveries of modern science did a few years since among our literary

fashionables ; and Dr. Spurzheim would most assuredly have been led in triumph to Areopagus, to furnish his contingent novelty.

It has always been among the schemes to which the policy of statesmen has had recourse, to engage the prying restlessness of the public mind, by some kind of splendid diversions. 'C'est dans les salles de spectacle qu'une autorité per-voyante & sage réunit les oisifs, & impose silence à leurs murmures.' Literature may furnish a more salutary and equally effective means of accomplishing their purpose.

Craniology, it is said, has become the rage of the present day, and what subject is more calculated to be so? How comfortable to those, who, till now, had only the evidence of their own consciousness for the possession of *any one* faculty, must be the reflection that their skulls are filled to the very brim with them, as the paradise of the heathens was crowded with gods of various powers and opposite propensities. It is not a little amusing to think of the numbers of individuals that may at this moment be feeling their skulls, and finding the organs of goodness of heart and greatness of mind, stamped on them, with evident marks, at least to their own feelings, and according to the testimony of their looking-glasses. Self examination in regard to the inward state, will now become a superfluous task, for where is the necessity of looking within, when there are indubitable tokens without? What evidence can be superior to that of the senses? And if conduct happen to be a little at variance with theory, no matter ; look at the forehead, and appeal to Dr. Spurzheim ! We must, however, forbear. Our latitude of criticism is not far enough north for the doctrine that ridicule is the touchstone of truth : we shall therefore set about the business before us in sober earnest, *blow up the organ of attention* to its utmost limit of expansion, and commence a candid and serious examination of a confessedly ingenious and able treatise.

In our endeavour to execute this purpose, we shall first sketch an outline of the doctrine in question ; we shall then present to our readers a few remarks on its principles and bearings ; and afterwards proceed to a more minute analysis of the book before us.

As the brain, say Drs. Gall and Spurzheim, is the organ of consciousness, and the medium of the animal and intellectual faculties in general, it follows, that more faculties, both in their latent condition and their manifested states, are traceable to the separate and several parts of the encephalon. Courage, for example, dwells in one corner of the brain, and the exercise of the faculty is the development and exertion of that particular portion of this organ (the brain) which

is especially destined for its evolution. Thus a man who, in his conduct, gives proof of cowardice, does not do it from a weakness of nerves, but in consequence of the absence or comparative smallness of the organ of courage, which has a distinct residence. A man is not a sensualist from fulness of blood and exuberance of animal health, but in consequence of possessing the organ of 'amativeness' or physical love, in a more than ordinary degree. This doctrine informs us further, that an external examination of the head during life, and an internal inspection of the skull after death, will indicate what were its faculties, and the several proportions and degrees of their development. In a word, the science of Craniology, is the science of separate and discoverable organization, for the several faculties, propensities, and feelings.

Having thus delineated the prominent features of the theory, we shall now offer a few very general suggestions on the subject, previously to a more detailed investigation of Dr. Spurzheim's book. Our remarks, here, will be purposely very cursory, as we wish to avoid unnecessary repetition in the prosecution of our proposed analysis.

First, We observe that the notion of plurality in organs, is at variance both with the usual simplicity, and oneness of nature's laws, and the known structure and physiology of the brain. In the brain there are several cavities, depressions, processes, and eminences, all doubtless destined by the wisdom of the Creator, to contribute in some way, at present to us inexplicable, to the general purposes for which the organ was formed, but still equally unexplained by any theory of intellectual functions. The several ventricles, for instance, are unquestionably necessary to the due production of brainular phenomena, but the hypothesis under consideration would certainly be better without, than with them.

Secondly, Dr. Gall's opinions, are inconsistent with that proportionate uniformity which the brain, together with the cranium, preserves during the whole of a long life. Through every period of existence, this proportion is kept up as it regards both exterior indexes, and internal arrangements of parts, whatever may have been the circumstances of the individual subject. Thus, for example, an infant who exhibits in his organization a *predestiny* to thievish propensities, but whose organ of theft is kept under by opposing faculties and counteracting influences, ought, were the theory true, to have a different exterior formation from what would have been the case, had the vicious propensities been permitted to expand, and grow up into actual exercise. But in favour of this result we believe the most confirmed Craniologist would not be disposed to argue.

Thirdly, That as all the organs, it may be urged, cannot be equally superficial, the expansion of one which is deeply seated, could not be characterized by corresponding indexes in the cranium. If the organ of charity lie under that of self-love, the marks in the cranium occasioned by the development of the former, should be marks, not of love for others, but of love for ourselves.

Fourthly, The indisputable fact of total and oftentimes sudden conversion of character, from bad to good, is not only inexplicable by the doctrine under discussion, but is actually inconsistent with it. The whole man is sometimes transformed. Vicious habits are laid aside, and virtuous conduct occupies their place. He who was formerly a practical and daring infidel, whose thoughts and failings never wandered beyond the things of time and sense, is now a penitent and consistent Christian, anticipating a retributive and eternal state; and surely all this change takes place without any corresponding or discoverable change in the organization. Where is the advocate of Craniology who would be hardy enough to assert, that the marks of the change would be found on the skull. The physiognomical expression of the features might indeed be altered, as those muscles which are subservient to the expression of present sentiments, are different from those which indicated former feelings; but the shape and general organization of the head, would remain unchanged. Even in intellectual character and mental *tastes*, so to speak, a change is not seldom effected, which ought, upon craniological principles, to bring with it a corresponding alteration in the exterior organization. The skull of Pascal, for example, during the time that he was devoting his great mind to the development and exposition of mathematical truth, was a different skull from that of the same Pascal, while occupied with investigating the solemn mysteries and sublime truths of the religion of Christ.

Lastly, We shall object against this doctrine its tendency to assimilate with the doctrine of necessity. If Craniology has been suspected and accused unjustly of absolute materialism, on the ground that the materialism is the same which admits the brain, in any way, to be the organ by which animal life and intellectual faculty are manifested; yet, that its conclusions approximate, to say the least, to the inferences of necessity, cannot we think be denied. Thus, as a fatalist would say of one addicted to the most common form of sensuality, that it was as much his nature so to be, as for the dog to bark and the bear to growl; so would a Craniologist affirm, that his organ of 'amativeness,' was more than usually large, and that the exercise of the propensity was the consequence of the organization. A father, who should find in his son the organ

of 'propensity to kill,' of uncommon magnitude, ought to conceive it rather cruelty than justice, to inflict punishment for the crime of torturing animals; and the injured husband may quietly retire to ruminate on the just punishment of his neglect in not having taken the due dimensions of the skull of his wife, previously to the marriage contract.

We, who wish to believe that before the bar of Divine retribution, the plea of corporeal necessity to practical evil will prove of no avail, cannot be readily brought to subscribe to principles which are *primâ facie* pregnant with consequences so mischievous. When the Judge of all the earth shall pass the final sentence decisive of eternal doom,—and we would now assume a seriousness corresponding to the awful seriousness of the subject,—when the final decree shall be pronounced, there will be no individual feeling of self excuse founded on respective organization; nor would such excuse be in the smallest degree valid, unless where such organization or rather disorganization should have interfered with consciousness, have enchained the understanding, or subdued the will.

Before we dismiss these preliminary observations, justice to our Author requires us to apprise our readers, that in the treatise under review, he has endeavoured to do away those consequences of the doctrine which we are now deprecating. But while we admit that the attempt has been executed with considerable ingenuity, the result is by no means satisfactory.

The first chapter of the work is occupied by an anatomical description of the brain, and nervous system, into the minute examination of which it would be incompatible with our limits to engage. Those who may feel disposed to enter into this division of the subject, with the spirit of physiologists, must attentively peruse the whole of the chapter, and with it they may advantageously connect the perusal of a most interesting 'Report on a memoir of Drs. Gall and Spurzheim, relative to the anatomy of the brain. By M. M. Tenon, Portal, Sebatier, Pinel, and Cuvier; presented to, and adopted by, the class of mathematical and physical sciences of the National Institute of France.*' Our business, however, is to treat the subject merely in a cursory manner, and to state to our readers the general results of our Author's investigations.

In the first place, Dr. S. differs from other anatomists in his notions of nervous origin. In place of regarding nerves as productions and continuations of the general brainular substance, he looks upon them as separate organs, and independent existences going to, and not coming out from the brain. There

* This report may be seen in the 5th Volume of the Edinburgh Medical and Surgical Journal.

are instances of portions of the body having been born, as a single limb, for example, without any other part of the frame;—a circumstance which our Author supposes to stand in decided opposition to the vulgar notion that the nerves are productions, and as it were continuations of the brain. This objection however does not appear to us quite so satisfactory as to Dr. S. for the foetal evolution of organs is regulated by its own peculiar laws; and in cases of monstrosity, the parts that are perfect, appear often to grow and be evolved independently on other organs, with which, after birth, they are necessarily and dependently united.

Another peculiarity in the opinions of Drs. Gall and Spurzheim, in reference to the brain, is, that there is no common centre either for the origin or the terminations of the nerves, according to the idea which has been entertained by other anatomists; and this opinion is urged and maintained with great anatomical skill and nicety of dissection. This would be of course a point gained, were they able to establish it, in favour of their peculiar theory of animal functions. Their proofs, however, appear to be rather of a negative, than of a positive nature. The medullary matter of the encephalon, they very ingeniously argue, is fibrous, and the cineritious substance they conceive to be, as they express it, the matrix of the medulla. This last notion respecting the cortical or cineritious portion of the brain, has, in a different manner, been expressed by others; it is, however, rather fanciful and suppositious, and certainly favours the doctrine of prior formation of one to another portion of the general organ, which is inconsistent with the usual notions of organic evolution. That the nerves destined to be the media of conveying sensations to the brain, are different from the nerves of motion, our theorists maintain in common with several other physiologists; but to us there does not appear sufficient ground for the supposition. Why may not one nerve be endowed with two or more faculties? In another part of the work Dr. Spurzheim indeed admits this possibility, by stating that 'the *same* organ may be moved either by irritability or sensibility.' But as the limits of the present article forbid our dwelling upon anatomical niceties, we shall dismiss the chapter by saying that the Author's wonted industry and ingenuity are in all parts of it abundantly conspicuous.

It is in the chapter immediately succeeding the anatomical investigation, that Dr. S. enters into a laboured discussion for the purpose of demonstrating what he calls the 'innateness of faculties.' This object is to prove that the brain acts, and feels, and judges, independently on the information it receives from the senses, and the nerves which supply the senses. That

faculties are innate we feel no difficulty in admitting with our Author, but, in his endeavours to divest the brain of all dependence upon the sentient and perceptive organs, he goes, we think, almost the length of arguing for innate *ideas*, as well as powers. In treating on the instinct of animals, he proves this faculty to be a law of nature, and not an exertion of the reasoning principle, if indeed it required any argument to establish the fact. Those authors who, in their rage for explaining every thing, have advocated a contrary theory, have fallen into the most ridiculous absurdities, and have been guilty of the most trifling conceits. It is this which stamps the character of nonsense upon the greater part of Darwin's ingenious researches, and it were well for philosophers, and for philosophy in general, would they attend to the limits fully and fairly marked out by their own instinctive common sense. Professing themselves to be wise, they become foolish, and in endeavouring to find *reason* for animals, they almost lose their own.

Another hypothesis of animal instinct which Dr. S. thinks it necessary to combat, is, that the external instruments produce the determinate faculties.

'This hypothesis,' he very justly remarks, 'may be easily refuted. A great number of insects exert different instincts, before their antennæ or their external instruments are developed.'

'Many animals have the instruments to which certain faculties are attributed, but they do not produce the corresponding functions. Would it not be more natural to suppose that apes and monkeys possess the building power on account of their hands, than to think that the beaver builds on account of his tail?'

'Moreover, the external instruments are often similar and the functions performed by them quite different. What diversity of structure in the nests of birds whose bills are similar?'

'We see likewise similar functions connected with different organs, the proboscis, for instance, is to the elephant, what the hand is to man and to the monkey. And further, many faculties are exercised without any relation whatever to external instruments.'

'Who, for example, can shew by an external organ, why crows live in society, and magpies in pairs?'

In fact, every mode of considering the subject leads inevitably to the conclusion that the instinctive and rational faculties are different. That animals possess a certain degree of reason cannot however be denied.

'A dog,' says our Author, in illustration of this position, 'is hungry, but he does not eat because he fears the blows of his master; certainly this dog does not act only by instinct, but shews a certain

degree of understanding. For understanding is the knowledge of our faculties and the power of modifying their actions.'

Our opinions through the whole of this investigation, are in general accordance with the Author, excepting that, as above hinted, we conceive, in his aim to establish the instinctive independence of the understanding upon the senses, he seems, at the same time, to do away altogether the necessity of the sentient principle for the exercise of the intellectual faculty. This subject will be resumed in the course of our investigation.

The fact of frequent dormancy of faculties, which, after a length of time, come to be developed, our Author makes use of for the purpose of proving his doctrine of separate organization for separate faculties. But we cannot allow much weight to this circumstance. The fact itself is one of the most curious and important of all that occur in the history of mind; but it does not appear to furnish a legitimate argument in favour of any one theory of intellectual functions. Why is attention excited, at one time, by objects, which, at other times, shall pass before him with as little observation as the chirping of a sparrow? How is it to be accounted for, that university dunces often grow up, in after life, into men of astonishing display of powers? Where has the spark of philosophy or of poetry lain latent so long, which shall at length burst out into a full blaze of splendid talent. In a word, how is dormant and unconscious genius to be accounted for? Certainly upon no principle with which we are acquainted. If, with Gall and Spurzheim, we say that the peculiar organ destined for its development had not till now been developed, we merely renew our attempt to break down the obstructing barrier by bringing against it fresh but equally impotent instruments. The why and the wherefore still remain, to present the same insuperable difficulties, and to laugh to scorn our imbecility and ignorance.

In order to meet the charge of materialism and necessity, which may be brought against the doctrine of innate and independent faculties, in the way that our Author advocates, he remarks that

'The actions neither in animals nor in man are irresistible. The muscular system and the moving powers are given and innate, but we are not forced to move our limbs incessantly. And in the same way we shall see, that the greatest number of our faculties are subordinate to the will.'

We have already asserted that we do not think the ingenuity of our Author has been successful in its attempt to repel the charge brought against his system on the ground of consequences. True it is, that the subject of the combination of man's free agency with omnipotent decrees, is surrounded

with manifold difficulties :—difficulties did we say? we ought rather to say with inexplicable mysteries; for human sagacity will never, on this side the grave, be able to solve the much agitated problem. Refutations of Calvinism may continue to be published, and refutations of refutations, but still both the philosophical and religious intricacies of the question at issue, present the same impenetrable and deriding front to all the attacks of human powers. That solution, however, which mere reason refuses to supply, is at once furnished by conscience and feeling. “Two men shall be in the field, the one shall be taken, and the other left.” The rejected individual will nevertheless remain convinced to the last, that the fault was all his own. The good and the bad were before him, either to choose or to reject. ‘But,’ says our Author, ‘the motives which determine the will, are given and *innate*.’ And in another part of the treatise, where he is more systematically aiming to make his system accord with the Christian scheme of redemption and reprobation, he actually goes to the extent of making election a consequence and proof of superior *organs* and faculties.

‘A person,’ he observes, ‘endowed with the faculties proper to man, (that is, who possesses this organization,) in the highest degree, and with very small animal faculties, will act *by nature* conformably to the faculties which give the law when the animal faculties act with energy. He has no occasion for any law either for putting in action the superior faculties, or for preventing the abuses of his animal faculties, and is *really elect*.’

Elect by *nature*! Elect in consequence of a well shaped cranium! Elect inasmuch as the organs of understanding, and of correct sentiments, have been, *ab origine*, in superior proportion, and have been gradually developed and strengthened by uninterrupted exercise! Where, upon this principle, can the penitent find a source of hope and comfort? Where, indeed, is the ground for supposing the possibility in any way of genuine repentance? ‘No, (would the Craniologist say to the declared convert,) we cannot admit the sincerity of your pretensions. Your “organ of religion” is small and undeveloped; your head is not rounded in the true form of a legitimate devotee; and therefore whatever may be your own account of yourself, it is impossible that you can be really and *bona fide* an altered character.’

But we shall be told that Dr. Spurzheim argues merely for organization as indicative of natural and general tendencies, not of cultivated or confirmed character. To this we reply, that while such tendencies are made, as they assuredly are in the system before us, to result inevitably from the organiza-

tion, there can be no room for the exercise of those higher and ultimate principles which are designed to oppose and counteract those of them which are decidedly and unequivocally evil. According to the proportions of good and evil in the composition of the brain, must the character and conduct of the individual be formed and regulated. A strange medley of incongruous qualities will thus be exhibited, and the highest virtues rendered compatible with the greatest crimes. For all that one virtuous organ can do in its utmost degree of cultivated exercise, will be, to exhibit such a display of power as shall overcome, in quantity and degree, the evil organ to which it is opposed. It can have no positive and direct effect on this last, which must be left to operate in its own way. Suppose, for example, 'the organ of religion,' in a particular subject, to be originally well defined, and afterwards duly developed, we shall in consequence find the individual in question prone to, and delighting in religious habits: but in the same brain, the organ of covetousness, or, to speak plainly, propensity to steal, shall likewise be more than commonly conspicuous; and the man will, by the constitution of his frame, be at once a religionist and a thief!—and if by natural disposition, by actual practice also; because the 'motives, which determine the will, are given and innate,' and nothing either intellectual or moral is effected but through the medium of the organization.

It is in exact correspondence to this theory, that our Author adduces the erroneous and dangerous position, that 'one man may be religious without being just, and another just without being religious,'—a maxim, the soundness of which we unequivocally, and *in toto* deny; for *genuine* piety is surely something more than a capricious sentiment, and true justice can be founded only upon the indestructible basis of a confirmed religious persuasion. To those who admit a regulating principle, independently on the organization, the combat of 'flesh and spirit,'—of good and bad,—of "the new and the old man," if we may employ Scripture phraseology without the imputation of fanaticism, is reconcileable with sound sense and Christian doctrine; but this contest is rendered impossible by every system which refers all to organization as an ultimate principle; and hence the mischief likely to ensue from the adoption of such system. Education must be in a great measure nugatory; good example, thrown away; and punishment for crimes, the height of injustice*. But we proceed in our remarks on the next chapter.

* Here we may take notice of an inconsistency in the Edinburgh Reviewers, in reference to the subject under discussion. There is

‘Organization—still ‘organization!’ this is the drift of the argument, the burden of the song. To this our Author adheres with extreme pertinacity. After recounting several instances of insanity and idiotism occasioned by injuries done to the brain, Dr. Spurzheim goes on to say,

‘These facts are positive, and there cannot be any doubt, that similar causes change surprisingly the exercise of the faculties of the mind; yet they act immediately on the organization alone. Hence we are obliged to conclude, that when the physical and organic causes produce the manifestation of the most impudent lasciviousness, the most arrogant pride, a complete despair which rejects all consolation, the cause of these manifestations depends on the organization.’ p. 117,

That this is the case, there is no reason to doubt. No one who has had any opportunity of observation, will be inclined to question its being a fact, that the understanding is frequently made a wreck by injuries done to the brain. But does this fact prove any thing farther than that the brain is the organ of intelligence? and is it fair to adduce examples of irrationality drawn from this source, in exemplification of those phenomena which are presented to view under the circumstances of the rational faculty and the will remaining in due exercise? We

a very argumentative and lively article in one of their early numbers, on the doctrines of Gall, which was written, if we mistake not, by one of the ablest professors and most acute metaphysicians in the Edinburgh university, although a young man. In this article, the Reviewers first pour a torrent of ridicule on the poor Emperor of Austria for prohibiting the lectures of Gall on account of their dangerous tendency, and in a very few pages following this philippick, they themselves admit the mischievous tendency of the principles in question. ‘If Dr. Gall’s theory (they say) were just, all moral education would be useless.’—And again; ‘If there be any young man, of dispositions as yet uncorrupted, in whose fate we take an interest, our anxiety for the preservation of his virtue is superfluous. Let all his companions be profane, and dissolute, and selfish, what have we to dread!—They cannot diminish the size of his organs of benevolence, and temperance, and religion; and till that diminution be possible, there is no influence in reason, or in ridicule, and no contagion in example.’ *Edin. Review*, No. 3, p. 157.

We certainly should be among the last to vindicate the exercise of regal authority in repressing the freedom of philosophical discussion; but, if the above conclusions necessarily follow from a doctrine which was at the time of the prohibitory edict, making thousands of proselytes, we do not see the ground for that contemptuous ridicule which the critics have indulged in at the Emperor’s expense.

still urge the question—Is it organization that strikes conviction to the mind of an immoral and irreligious man, and causes him to forsake the error of his ways? What was the organization doing during the whole period of his former course? and whence the change that has now taken place? We must consider motive as independent on matter. The soul is, we allow, attached to, but assuredly it is not *entombed* in the bodily frame.

We now arrive at that portion of the treatise, in which the Author attempts to investigate the part of the organization on which the manifestations of life depend. After several observations to prove that these manifestations are not produced through the medium of the whole body, or any particular part or condition of it, excepting the brain, he comes to the inference, that the brain is the exclusive seat and organ of consciousness. Did consciousness, however, reside in the brain without any assistance from, and in complete independence on, the nerves and senses, an abolition of consciousness could never take place without primary and direct injury being done to the brain; death could at no time be occasioned by dislocating the neck of an animal: the head of a fowl after decapitation, would, for a long time, live in the actual agonies occasioned by the act of severing; and guillotining, as indeed it has been argued, would prove a cruel, because a lingering mode of separating the soul from the body! The brain is unquestionably the grand medium through which the animal functions are evolved; still this evolution is not effected without the assistance, if we may so say, of all the sentient organs. We must, however, do Dr. Spurzheim the justice to admit, that he makes a very important distinction between the *seat* and the *organ* of the soul; and allows that it is absurd to assign a material seat to an immaterial being.

In reply to those objections that have been made against his theory, from the circumstance of one half of the brain having been destroyed by disease, while the manifestations of the intellectual faculties remained, our Author remarks, that the duplicity of the brainular system has been overlooked by the objectors; and he further affirms that one of the hemispheres of the brain may be in a state quite different from, or even opposite to the other.

‘Tiedman, (he says) relates the example of one Moser, who was insane on one side, and who observed his madness with the other side. Gall attended a Minister who had a similar disease for three years. He heard constantly on his left side reproaches and injuries; he turned his head on this side and looked at the persons. With his right side he commonly judged the madness of

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his left side, but sometimes in a fit of fever he could not rectify his peculiar state. Long after being cured, if he appeared to be angry, or if he had drunk more than he was accustomed to do, he observed in his left side a tendency to his former alienation.' p. 171.

These relations certainly appear very marvellous to us, who never, we must confess, met with any thing similar; and we should be inclined to suspect that the individuals alluded to, were too *partial* in their own opinions of themselves; that is, that they were equally mad on both sides; but still, let the statements possess all their required force, and we would nevertheless deny that they furnish a full refutation of the alleged difficulty.

Even admitting as a fact, the duplicity in organs, and conceiving upon this principle, that a great mischief might be done on one side, without a total abolition of the faculties, the organization of which had been affected by disease, we cannot but conceive a *diminution* at least in the general quantum of power, and by consequence, in especial display of faculty. Suppose, for instance, that in either hemisphere of the brain, 'the organ of combativeness' had been annihilated by supuration, we should conclude the effect of such destruction to be, at least, a subtraction from the whole quantity of 'propensity to fight,' and the subject of the disease would subsequently prove a comparatively peaceful and orderly person.

Another objection has been advanced against Dr. Gall's doctrine, from the circumstance of the brain having been apparently almost destroyed, dissolved, or disorganized, by water, as in cases of hydrocephalus, without much impediment to the exercise of many of the faculties; indeed, with some of them displaying themselves in an improved degree. To this Dr. Spurzheim replies, that the supposed dissolution has been merely a greater degree of expansion, of the cerebral substance, and that the fibres of the brain have only changed their vertical into an horizontal position. In this part of the investigation, we are again compelled to admire the anatomical skill and speculative ingenuity of our theorist, but withholding at the same time our consent to his practical inferences. It appears to us, that even allowing to the full the separation of brainular fibres, for which he argues, there ought, even upon his own principles, to be a strange intermixture and jumble of organs and faculties. No single one, on account of the change of locality alone, if it were nothing else, would have the chance of being exercised in ample power

and due proportion. The same may be said in reference to ossifications of the brain, the possibility indeed of which Dr. S. finds it necessary to deny in any other way than that of bony excrescences extraneous to the actual substance of the organ. But that these last do sometimes exist, even our Author will not dispute; and they often do so, according to the evidence of pathologists, without impairing the faculties of the understanding in the way which would be expected, were the theory we are now canvassing, founded on truth.

It would be of importance to Craniologists, could they ascertain that the faculties of the mind are in some degree proportionate to the magnitude of the brain, and measurable by it; but in their attempt to do this, they prove themselves much *at fault*. The position is open to many and obvious objections; among others, the circumstance noticed by Haller is of some weight; namely, that 'while children have a larger comparative brain than adults, they have an inferior share of understanding.' To this statement, it may perhaps be permitted to our Author to reply, 'that the brain of children is not yet perfectly developed, and hence unfit for the manifestations of the intellectual faculties.' But the same physiologist, together with Cuvier and Soemmering, continues to say 'that it is difficult to determine the proportion of the brain to the body, because the body grows lean or fat, augments or diminishes half its weight, while the brain does not undergo any change.' This assertion is refuted by experience, adds Dr. Spurzheim.

'It is true that the brain cannot grow fat, that is, no adipose substance can be deposited in the cerebral mass any more than in the substance of the lungs, but the brain participates in the nutrition of the body as well as every other part. In young and well nourished men and animals, in the flower of youth, the convolutions of the brain are more plump, and nearer one another; the whole brain is more heavy than in old lean and emaciated persons, who have died of hunger and consumption.' 'Hence the remarks made by Haller would not be sufficient to refute the opinion that the faculties of the mind may be measured according to the proportionate size of the brain.' p. 195.

We should hardly imagine that the Dr. would wish to maintain that the 'plump' and healthy have always the most vigorous intellect, or that the mind is not often more than ordinarily acute in an emaciated person who is dying of consumption. This last circumstance, however, could not at any time take place, were the mental faculties to depend, in a

regular proportion, upon the general state of the organization or magnitude of the encephalon.

In the eighth section of the chapter now under notice, the Author enters into a disquisition on the much talked of 'facial angle' of Camper, and satisfactorily shews the impossibility of marking accurately, by this test, the kinds and degrees of intelligence possessed by man and different animals. Although several objections lie against Camper's method of measuring intellect, considered as an exact and accurate standard, his general principles are admissible, and the whole of his investigations are conducted with a considerable degree of physiological ability.

The relative size of the face to the head, has been proposed by some as a means of indicating the proportionate share of understanding, possessed by different races of men and other animals; and an attempt has been made to shew that animals are more stupid in proportion to the largeness of the face, as compared with the cranium: hence the expression which has been made use of by an Author, who has recently excited some degree of public notice—'As stupid as an acre of face could make him.' But let not our capacious faced readers take the alarm; for besides that it is in the "World without Souls," that these visages are to be met with, we are told by Dr. Spurzheim, that

'There have been great men whose faces were very large, and whose jaw bones were very prominent. Leo, Montaigne, Leibnitz, Haller, Mirabeau, &c. had large faces, and very considerable brains. On the contrary, Bossuet, Voltaire, Kant, had small faces and large brains.'

The above extract may afford comfort to both descriptions of persons who may peruse our pages, for, so far as intellect is concerned, there are very few who would object to their names being placed on either of the above lists of celebrated characters.

That understanding is proportioned to the size of the brain, either in man or any class of animals, none but a Craniologist would be disposed to maintain. Of our Author's own powers of mind, we entertain a very high opinion; but we should be loth to venture a wager upon his being possessed of a *larger* brain, than would be found in the cranium of many a city epicure.

(*To be concluded in our next.*)

Art. II. *A Sermon, preached in the Parish Church of Lancaster, on Thursday, August 25th, A. D., 1814, at the Primary Visitation of the Right Reverend George Henry, Lord Bishop of Chester, and published at the Request of his Lordship and the Clergy. By Thomas Dunham Whitaker, LL. D. F. S. A. Vicar of Whalley and Rector of Heysham, in Lancashire, 4to. pp. 20. Price 2s. 6d. Murray.*

WE hail the appearance of a Visitation Sermon, discussing subjects of controversial theology in the language of a scholar and in the temper of a Christian; and having for its professed object, to recommend that candour and conciliatory spirit, of which it presents to us so happy an illustration. The real scope of the Sermon is, indeed, a learned and subtle disquisition concerning the Calvinistic system; but the discussion is conducted in a style so different from that of former assailants, and there is so much discrimination and so much seriousness, that we think it is impossible for a candid reader, holding the sentiments which Dr. Whitaker controverts, to rise from the perusal without feeling the force of his application of the words selected for his text;—"Sirs, ye are brethren; why do ye wrong one to another."

Happy were it, indeed, for the Church of Christ, if the only points on which *good men* are divided, were those on which an Arminian Divine differs from the Calvinist: and happy, indeed, were that portion of it, under what form soever of polity the community so distinguished might be found, the members and ministers of which should need nothing so much as clearer perceptions and more settled convictions of these controverted modifications of Scripture doctrine. We should rejoice, if it were allowed us to believe that the subject selected for the present discourse, had any pretensions even to a confined local appropriateness in this point of view. Conclusions widely different, and of a very painful nature, are suggested by the remembrance of the Primary Charge delivered in connexion with the occasion of this discourse; and these powerfully induce the wish, that a theme more awakening had been substituted for the ineffective reasonings of the logician; that instead of the hopeless attempt to settle any one of the questions which have so much agitated the Christian world, by the aid of scholastic argumentation, the Preacher had, with a bolder hand, struck the tocsin of alarm in the ears of the Watchmen in Zion, who, through criminal sloth, or moral insensibility, are betraying their posts to enemies, such as Calvin and Arminius, were they yet on earth, would unite to repel.

It is to be feared that, after all that can be said of controversial animosities, the voice which arraigns our opinions, so long as

it does not rudely assault our pride of intellect, is less unwelcome than that which sternly reminds us of our duties; yet it is these of which men need be most importunately put in remembrance. Perhaps the most satisfactory way in which we can account for the rancour and fierceness which Dr. Whitaker alleges, as characterizing the contentions of Christians beyond all example in the controversial writings of heathen 'philosophers,' is, that while the speculations of the latter interfered but very remotely with the principles which regulated their conduct, the professors of the religion of Jesus have frequently so far mistaken its nature, as to place the sum of moral duty in an assent to its doctrines, and compromise the submission of the heart for the homage of the understanding. That which is designed to be the practical rule of conduct, being thus limited to the form and order of the opinions, and the satisfaction of the conscience being sought in this system of intellectual *indulgencies*, the passions have been left without restraint, or rather have been called in to assist in favouring the delusions of self-love. The angry impatience of the theologian, when his opinions have been called in question, has arisen, in a great degree, from a secret consciousness, that upon his possessing the knowledge of the truth, which perhaps he has deemed his peculiar prerogative, rested all his pretensions to the hope and character of the Christian. Men are too prone to attach to mere sentiments, a positive value independent on their influence, as if they constituted a moral currency, the possession of which necessarily conferred wealth and power on the individual. We shall not be understood as speaking lightly of the importance of religious sentiments, when we say that it is little that we effect, if we obtain from men merely a change of their opinions, while they take refuge in that change, from the fears and compunctious visitations of an awakened conscience, and substitute a speculative knowledge for the fulfilling of the law.

That various other causes are to be assigned, as necessary to account for the *odium theologicum* which has disgraced the writings even of holy and exemplary men, must readily be admitted; but nothing can stand less in need of demonstration, than that the evil has arisen, not from anything defective in Christianity as the rule of conduct, but from the heart's being imperfectly subjected to its influence. We object to the representation with which Dr. Whitaker commences his Sermon, and which he has couched in the form of an axiom, that 'Christianity, considered as a rule of temper and conduct, appears to contradict a fundamental law of nature, inasmuch as its influence increases in proportion as it recedes from the centre.' The influence of Christianity upon society at large, is not sufficiently analogous to its operation upon individuals to admit of the

contrast. We might expect that, with regard to the former, Christianity should have a progressive efficacy; that combining itself with other causes upon which this mightiest of civilizing principles has been super-induced, and upon all which it acts as an impulse, it should, by its constant pressure, gradually succeed, in 'mitigating the ferocity of war,' in giving 'a new and milder tone to legislation,' and in meliorating the general condition of the human race. But even in this relation, it must be observed, that its greatest effects are attributable less to its general, undefined operation upon society, as a moral element of light and purity, than to its visible, concentrated energy, acting through the medium of plastic minds, endued with a native ascendancy over other minds, so as to render them subservient to their elevated purposes, which have at different periods appeared and left lasting impressions of their powerful agency on the forms and institutions of society.

'Christianity, considered as a rule of temper and conduct,' in the case of individuals, can be expected to exhibit a correspondent progressive influence, only as each particular subject of it is brought under the power of its operation. How sudden or how gradual soever may be the moral change which is involved in its cordial reception, it has, in every instance, to encounter a similar opposition from human passions, and human weakness, varying in degree according to the character of the individual; yet, in the best of men, suffering from its association with mixed motives of baser origin. If, as must certainly be confessed, the influence of religion has sometimes appeared to be less where we should expect that it would be the greatest, we may perhaps find upon examination, that they are cases which require a stronger degree of counteraction to the evil principles within us; and, in fact, we shall find that, in proportion as men come in closer contact of opinion or relationship, the more difficult becomes the exercise of self control and of Christian charity. It is not that the influence of Christianity becomes weaker, but that the strength of corruptions, which, under other circumstances, yielded to these mixed considerations of policy, decorum, and pride itself, under a certain form by which the world is governed, increases on occasions affording a pretext for their indulgence, while they disguise their nature to the man himself. It is then less a matter of surprise than of deep regret, that the exhortation should be so frequently suggested, by the angry passions which have mingled themselves with better principles in the controversies of Christians, 'Sirs, ye are brethren; why do ye wrong one to another?'

It is time that we proceed to notice Dr. Whitaker's disquisition concerning those doctrines which have formed the principal subject of theological debate, by which the Church of England

has of late been agitated. We transcribe with pleasure the remarks with which he prefaces his statement of the peculiarities of the system he assails.

‘ Before you venture to attack Calvinism, said a prelate, (Bishop Horsley,) who, to the infinite loss of theological learning, is now no more, be sure you understand it. From inattention to this fair and fundamental canon of controversy, the principles of the debate have been perplexed, while the unskilful assailants, under this sweeping term, have attacked without distinction, 1st. The peculiarities really belonging to that system; 2. Some of the genuine doctrines of Christianity, which are received by Arminians themselves; and 3. A load of imputed trash which belongs only to the dregs of Antinomianism.’

Our Author proceeds,

‘ But the real peculiarities of the great theologian and profound reasoner, (for such he was,) who gave name to this system, if he may be permitted to state them for himself, are limited to the following propositions.

‘ That, by a sovereign act of his will, the Almighty did from all eternity predestinate a certain portion of the human race to everlasting happiness, without any antecedent respect to their future character and conduct.

‘ That, in the fulness of time he sent his Son into the world, to offer himself as a propitiatory sacrifice for the elect alone. That, whom he had predestined to happiness as an end, he predestined to holiness as a means. That in consequence he bestows with the same limitation, his grace and Holy Spirit, as the instrumental cause of faith, repentance, and obedience, upon the elect.

‘ Next, that grace is efficacious, a softer term for irresistible whence it follows, that the will of man is wholly passive in the work, and lastly, that they who have once received this divine gift, can never fall.

‘ That there have always been wise and good men, who thought themselves able to reconcile such a system with the character of a righteous and merciful governor of the world, is to be deplored among many other anomalies of the human head and heart. Strongly, however, as the mind of every reflecting man must surely preponderate in the opposite direction, until it is heated by the spirit of party, or warped by the subtleties of metaphysical ratiocination, still he will find the investigation an useful exercise of his understanding, provided that it be conducted in a spirit which it is the object of this discourse to recommend; namely a spirit of modesty, seriousness, and charity.’

We submit it to our Author, whether it be perfectly consistent with the spirit he would recommend, to prejudge, in this confident tone of assumption, the result of this investigation, and to assert, without qualification, the absolute irreconcilableness of the Calvinistic system, with the moral cha-

racter of God. Why is it so deeply to be deplored, that these doctrines should have been embraced and maintained, as the dictates of scriptural truth, by wise and good men in every age? Because the belief in them implied, or produced in their minds, a low degree of reverence or love for the Divine Being, or any deficiency of active benevolence with regard to their fellow-creatures? No: these men have been distinguished for devotional sanctity, no less than for unwearyed zeal in promoting the best interests of man. These very doctrines supplied them with the most efficacious motives to personal humility, and to affectionate earnestness in awakening the consciences of others. They taught, that the inscrutable decrees of God, could have no bearing upon our obligations to duty, but that the knowledge of his purpose, indefinitely revealed, afforded the only solid basis of hope, and the strongest incentive to holy endeavours. Were these sentiments erroneous? They have been held by thousands who never dreamed of establishing scriptural truth, by metaphysical ratiocination; and who knew of no party but those two grand parties, into which they found the human race divided by the declarations of God himself. But how does Dr. Whitaker attempt to disprove those doctrines, which, as systematically arranged, he so earnestly deprecates?

‘First then, any system of doctrines which may appear to be revealed in insulated passages of holy scripture, can clearly be proved to be inconsistent with the moral attributes of the Almighty, then are we warranted in concluding, nay, we are bound to conclude that our interpretation is wrong.’

We firmly believe that the Author is quite unaware of the very dangerous tendency of this unqualified position. The test by which he illustrates it, is still more objectionable. He supposes that the everlasting destinies of a race of inferior, moral agents, were placed at the disposal of a man; and he asks,

‘What feelings would such a conduct, as these propositions suppose, excite; what conclusions would it lead to, with respect to his character, as a just and merciful being? One answer, and one only, can be returned to such a question, and it is no small presumption in favour of any opinion, that it has the common sense and feeling of mankind on its side.’

Alas! for that system of ethics, or of divinity, which seeks to gather a presumptive evidence of its truth, from the common sense and feeling of mankind; or which would oppose the ‘*clear proof*’ of analogical reasoning, (a species of reasoning peculiarly apt to mislead, and necessarily defective,) even to

insulated passages of holy Scripture. It is true that the tenets of Calvinism, are not deduced from insulated passages of Scripture, nor do they disdain to be tried by the most rigid application of analogical reasoning ; but it behoves us to be very careful how we make the import of the Divine declarations to depend on our conceptions of what it is likely or reasonable they should intend. Scripture is its own, its only unerring interpreter. Had Dr. Whitaker asserted that, if any system, which may appear to be revealed in insulated passages of Scripture, can clearly be shewn to be inconsistent with other positive declarations of the sacred volume, we are bound to believe that our interpretation of the former is wrong, we should unreservedly have assented to his test. We know of no other source of subjective knowledge, from which we can derive just views of the moral attributes of the Almighty. This common sense theology, like the common sense philosophy, in order to a person's being capable of conducting the application of its principles, must pre-suppose the mind to be peculiarly enlightened, as well as morally qualified, by knowledge, derived from the very sources which it is designed to supersede. Let us see whither this system of plain questions would lead us.

Supposing, says the advocate of Universal Redemption in the laxest sense, that the everlasting destinies of a race of inferior moral agents were placed at the disposal of a man, what feelings would his conduct excite, were he to consign them, for any definitive series of offences, to an indefinite, interminable state of misery ? The system rests only on some insulated passages of Scripture, and is inconsistent with the moral attributes of the Almighty :—your interpretation of them must be wrong.

Supposing, says the Socinian, that a race of inferior moral agents had incurred the just displeasure of their superior, man, what should we think of his conduct, were he to decree that the voluntary sacrifice of an innocent person should be the only means of propitiating his anger ? The supposition is inconsistent with the moral character of God, and the few scattered passages of Scripture, which seem to assert it, are interpolations, or mis-translated.

Supposing, says the impugner of all natural or revealed religion, that the destinies of a race of inferior moral agents, were subjected to the supreme legislative government of man, what should we conclude as to his character, were he to make the innocent offspring, in every case the sufferer for his parents physical or moral defects, the unoffending heir of his poverty, his disease, his ignominy, and even his crimes ?

These are questions as plain as Dr. Whitaker could wish for, and were they to be determined by the common sense and feeling of mankind, we make no doubt in favour of which side the presumption would lie.

And are there no difficulties attending these mysterious subjects? We confess—we are sure that Dr. Whitaker will confess, there are awful difficulties; such as have ever offended the common sense and feeling of mankind; such rather, as have always excited the enmity of the human heart, as have been to the nominal professor of religion, a stumbling block, and to the philosopher, foolishness. Is there a human being that can, by any metaphysical process, so divest himself of the attributes of man, as to contemplate with complacency the final destruction of a single moral agent? Let us at once meet a difficulty common to all systems which are founded on the declarations of the inspired volume. Does the admission or the rejection of the Calvinistic doctrines affect this plain question? Dr. Whitaker is aware that it does not. What is then our conclusion?—It is expressly declared in the Scriptures, which we receive as the word of God, that man's eternal destiny is suspended on the development of his character in this probationary state of existence; that without holiness he cannot see God; that a time will come, when he that is unholy, shall be unholy still; and he that is filthy, shall be filthy still; that the misery of that world of impenitent despair to which the immortal sinner will be consigned, will arise, of necessity, from his opposition to the holy nature of the Divine Being. Reason informs us that no nature can change itself, no cause be self transformed into its opposite. Nor does Revelation afford ground for the supposition that the Almighty will, at any remote period in eternity, interpose to change the nature, or to annihilate the existence, of those on whom he wrought no such change while here. If it be asserted that the idea is possible, we must still reply, that as we cannot *know* it, even were it true, all the difficulty, as it respects the revealed character of God, remains undiminished. The Almighty has thought fit to withhold the solution of these mysteries, and of the full revelation of his own character, till that great day; to require from his creatures till then an implicit confidence in his perfections: with vain impiety, therefore, would reason try to break the awful silence of the sacred volume.

If there were not inscrutable difficulties *connected with the very subjects* which are involved in the Calvinistic system, would St. Paul, a reasoner as acute as he was, an eloquent declaimer, in the midst of an argumentative dissertation, anticipating as it should seem an objection from the *common*

sense and feeling of those he was addressing, instead of fairly meeting the difficulty by attempting to reconcile it with the moral attributes of God, silence the objector with the bare assertion of the Divine Sovereignty?—"Nay but, O man, who art thou that replicst against God? Shall the thing formed say to him that formed it, why hast thou made me thus?" And in another passage of the same Epistle, "Who hath known the mind of the Lord, or who hath been his counsellor?" Bishop Butler, (to whom Dr. Whitaker refers), when treating of these subjects in his inestimable work on the Analogy of Religion natural and revealed, has proceeded in a very different method from that employed by our Author. Aware of the delicate nature and of the limited use of analogical reasonings, he has not displayed more of exquisite judgement and acuteness, than of modesty and circumspect humility, in attempting thus to vindicate the ways of God to man. Objections, he admits, 'may still be insisted upon against the wisdom, equity, and goodness, of the divine government implied in the notion of religion, and against the method by which this government is conducted; to which objections analogy can be no direct answer.' 'Upon supposition that God exercises a moral government over the world,' he elsewhere remarks, 'the analogy of his natural government suggests, and makes it credible, that his moral government must be a scheme quite beyond our comprehension; and this affords a general answer to all objections against the justice and goodness of it.' 'The speculative difficulties in which the evidence of religion is involved, may make even the principal part of some persons' trial—and since ignorance and doubt afford scope for probation in all senses, as really as intuitive conviction or certainty; and since the two former are to be put to the same account, as difficulties in practice; men's moral probation may also be, whether they will take due care to inform themselves by impartial consideration, and afterwards whether they will act as the case requires, upon the evidence which they have, however doubtful.'

We have thought it not irrelevant to shew, that the objections which Dr. Whitaker raises against the Calvinistic system, are applicable to it only in common with every system of revealed religion; and it would not be difficult to prove, that by the rejection of it, they are increased tenfold. Our limits will not admit of our going more deeply into the subject; nor is it necessary, in order to shew the temerity of this unguarded assault upon the doctrines of Calvinism.

There is inaccuracy and fallacy in Dr. W.'s professed statement of Calvinism. He adduces it as an *unquestionable*

fact that Calvinists hold, that by a sovereign act of his will, the Almighty did, from all eternity, predestinate a certain portion of the human race to everlasting happiness, without any antecedent respect to their future character and conduct!

If by the phrase 'antecedent respect to their future character and conduct,' he intends a respect to any moral excellency existing in them, previously to his own work of mercy in forming them to such excellency;—then, undoubtedly, the Calvinist rejects such a notion as unscriptural and absurd. He deems it inconsistent with the perfection and supremacy of God, to depend on the antecedent powers of the creature, as the motives of his conduct. He believes, and Dr. W. solemnly and we doubt not sincerely professes to believe, that 'all right counsels, just thoughts, and good works, proceed' from the preventing and unmerited grace of God.

But if Dr. W. means that, in the sense of Calvin and his followers, the Divine predestination respects the happiness of the elect, separately from their holiness, or as an end superior to the acquisition of a *sincerely* and *permanently holy* 'character and conduct,' he greatly errs; and Calvinists will say that he injures and misrepresents them. They think that the key-stone of their system is the single position that ALL GOOD is *from God*; and that, especially to sinful creatures, *all good is the fruit of* GRATUITOUS BENEVOLENCE.

It is astonishing that so acute a logician as Dr. Whitaker, should be apparently so unconscious of any difficulties that attach to his own theological scheme. He rightly asserts that a 'previous and arbitrary allotment of the *final* destinies 'of moral agents, is by the very terms incapable of being 'rectified.' But while we disallow the term arbitrary, in the sense in which it is here used, and reprobate the inference which is attempted to be fastened on the doctrine, we must ask whether even Arminianism does not admit of a *previous* allotment, in the Divine prescience, of the *final* and irreversible destinies of moral agents, which is the only part of the statement involving the imputations he would represent as springing from the doctrine; for surely the idea of a purpose of Sovereign Benevolence superinduced, if we may so speak, upon the equitable laws of the Divine government, restricted indeed to a definite number, but infringing upon the rights of none, can add no perplexity to this awful subject. The difficulty, we repeat it, does not belong to speculative theology, but exists in what experience discovers to be true. 'Certainly,' says the admirable prelate before quoted, 'we are in a condition which *does not seem*, by any means, the most advantageous we could imagine or devise, either in our natural or moral capacity, for securing either our present

or future interest. *Had we not experience*, it might perhaps, be speciously urged, that it is improbable any kind of hazard and danger should be put upon us by an infinite Being; when every thing which is hazard and danger in our manner of conception, *and will end in error, confusion, and misery, is now already certain in his foreknowledge.* Does it involve the subject in deeper gloom, to know that the All merciful, in his Sovereignty, who is not willing that any should perish, has resolved that all shall not, but has predestined an indefinite portion of the human race to holiness as essential to happiness, who are "to be conformed to the image of his Son,"—and who are designated as the called, whom he justifies, and whom he will glorify*!

Our Author has 'hazarded' some remarks upon the subject of the human will, the extreme futility of which appears to us less surprising, as proceeding from such a writer, from his seeming to think that 'plain good sense, aided by some experience of human nature,' would be competent, without, as we should suspect, either extensive reading upon the subject, or deep investigation, to seize upon the 'homely truths' which comprise the very core and nucleus of the metaphysical controversy. His positions that the will must, in order to exist, be free—that it consists in the power of making elections, as, otherwise, it 'becomes a non-entity—few persons, would, we should suppose, be found to deny. 'The fact,' also, 'that we do really possess such a faculty,' is, on the ground assumed by our Author, undeniable. But the point which Dr. Whitaker overlooks, or by a *petitio principii* eludes, is this. Is the Will a self moving power—an effect taking place without a cause, and subjected in its operations, to no laws? or is it dependent on the determining faculty in man, on the understanding; being in itself, not the cause of our actions, but the essence of action? and are not its determinations in every case conformable to the moral nature, or disposition from which, or in which it acts? Will our opponent assert, that the will of a depraved being is uncontrolled by the nature of that being? That a wicked man may just as easily will a virtuous action, as the man whose motives are those of purity and justice? *Why do we will?* By chance, or because we *do will*? If not, the will itself must be an effect, and we know of no rational cause of that effect, but the nature of the agent.

We think Dr. Whitaker has mistaken the meaning of those who assert the passiveness of the human will, in the work

* Rom. viii, 29, 30.

of regeneration. No persuasion can be firmer than that which we feel, that he would not designedly misrepresent their doctrines. But he cannot understand Calvinists to mean, that through the whole progress of the work of Divine grace upon the human heart, the will is entirely passive, and 'that it 'does in no degree co-operate in the work.' We apprehend, that it can only be in reference to the bestowment of regenerating grace, that this representation has been maintained: and 'modern Calvinism,' at least, allows of this interpretation alone. On this subject then, we must again put to our Author a plain question. It is the doctrine of some of the most distinguished members of his Church, and, according to some, of the Church of England herself, that this efficacious grace is communicated in the ordinance of baptism:—in this case, we would wish to know, what part the will of the infant takes in the work. How does it co-operate? What moral activity is exerted by the recipient? But perhaps Dr. Whitaker, in common with the most consistent Protestants, rejects this notion as unscriptural. In this, we think, he will be countenanced by 'the common sense and feeling of mankind.' Let us, then, change the form of our question, and we must demand in what way the act of regeneration, which all who receive the doctrines of the New Testament must believe to be both real and necessary to the production of a vital principle of holiness, takes place, in combination with the human will. 'Whatever disabilities,' says our Author, and he is careful not to define too precisely those disabilities, 'have been incurred 'by the will in consequence of original or actual transgression, 'it is the first office of grace to remove—to restore that 'disordered faculty to its intermitted functions, that is, to 'restore it to its existence in the heart.'—Does Dr. Whitaker mean to assert that those who are not the subjects of this grace, are destitute of will, and therefore, according to his own position, destitute of that freedom which is the basis of accountability? Or does he unwittingly symbolize with the Calvinist in meaning to assert the simple truth, that the unregenerate man is incapable of the *right* exercise of his will, because his nature is depraved? In either case, we may recur to our plain question—How can a nature change itself? How can the will which proceeds from the nature, become a cause effective in working a change upon that nature, by any mysterious co-operation with Divine agency? As well might our objectors deny, that an infant was not *wholly passive*, in the first communication of the vital spark, or that it was itself the author of that birth, to which the production of moral life in the soul, is, by our Saviour himself, represented as analogous.

There is one more passage in Dr. Whitaker's sermon, which we deem so exceptionable, that we cannot forbear trespassing a little longer upon the indulgence of our readers. After a candid admission that those who differ from each other on these abstruser points of theology, are, nevertheless, "brethren," even in doctrine, he adds,

'The gospel of Christ happily depends neither on the one nor the other; it stands aloof from all artificial systems independent and alone; for without entering upon these controverted points it is possible to preach the great doctrine of salvation through Jesus Christ, and by faith in his blood, to warn the sinner to flee from the wrath to come, and to build up God's people in their holy faith, without one word of election, or reprobation, or irresistible grace. And, let me add, that if such forbearance be possible, it is also prudent, for though we may ourselves be able (though it be not very probable) to state these doctrines with all the clearness of Calvin, or to confute them with all the calmness and temper of Limborch, we shall assuredly be able to infuse a very small portion of those qualities into our hearers: whereas we shall indubitably raise in our congregations a spirit which it will be very difficult to exorcise; a spirit of strife and confusion, of unskilful disputation and pharisaical pride; in the rear of which we may perchance descry as ascending from the lowest abyss of hell, "the demon of assurance," the fruits of which upon earth are most surely to be found in the records of our courts of justice, in the cells of the condemned, and at our places of execution. This dreadful persuasion has become but too frequent under such circumstances, though accompanied by total insensibility and hardness of heart. Even under the most promising appearance of faith and repentance in condemned persons a prudent guide, while he encourages hope, will always repress 'assurance.' He who knew what was in man, and he alone, had a right to assure the thief upon the cross that "this day shalt thou be with me in paradise."'

We scarcely know on what part of this singularly heterogeneous paragraph to begin our animadversions. From the latter sentence, it should seem that this 'assurance,' this 'dreadful persuasion,' this *demoniacal* possession, is a peculiarity nearly restricted to condemned criminals: it is a deduction which persons under such circumstances are led logically to draw from the doctrines of 'election, reprobation, and irresistible grace;' or it is the consequence of a spirit which has been raised in their minds by the preaching of these doctrines. This, we think, is, without the slightest distortion, the sense of our Author's words. Having traced, to his own satisfaction at least, the crimes of malefactors, to a peculiar species of fanaticism, as one of the most fruitful sources both of their guilt, and of their hardened impenitence, on which he considers himself justified in bestowing the scriptural term of "assurance," he

would seem to argue this position—that because *criminals* frequently discover a total insensibility and hardness of heart, assurance of hope is, in all cases, fallacious and dangerous; and the doctrines of election, and of irresistible grace, are not to be preached, because of their tendency to generate this dreadful persuasion in *criminals*.

If Dr. Whitaker takes the trouble to inspect our pages, we may indulge the persuasion that this simple representation of what we conceive to be the naked sense of the sentiments he has advanced, will suggest to his mind their refutation, accompanied by sensations of poignant regret, not unmixed with shame, for having countenanced the illiberal and ignorant opinions on the subject of Calvinism, which his words seem to involve. It would be an insult to the understandings of our readers, to occupy our pages with exposing the stale and often refuted falsehood, that, either in point of fact or of tendency, the doctrines of Calvinism, (misrepresented and distorted, as they may have been by illiterate teachers) are to be ranked among the incentives to crime. The only thing which can be adduced as affording the smallest pretext for such a charge, is, the injudicious zeal with which some pious Calvinistic ministers have flattered the suspicious repentance, and proclaimed the unsatisfactory conversion of dying malefactors. In these cases, however, the knowledge and professed reception of religious doctrines, have been uniformly subsequent to the crimes for the commission of which those poor unhappy beings have become the subjects of pious commiseration. We are at a loss, then, to conceive, how any degree of “assurance” into which they may be deluded, or how the impenitence with which it has been supposed to be connected, can, either by logic or by common sense, be made to appear the cause of their guilt. Has Dr. Whitaker, indeed, visited for himself the cells of the condemned, and met there, on their errand of mercy to the hopeless, the unwearied propagators of these delusive notions? Or has he even obtained any authenticated accounts of malefactors, who have either attributed their crimes to any received system of religious belief, or exhibited antecedently an immoral reliance on antinomian doctrines? Till he have, he will do well to suspect the accounts he may have received of the effects of Calvinistic preaching, and to be cautious in inferring consequences so widely remote from truth and candour.

It will not be forgotten by our readers, and the consideration has, doubtless, afforded to Theologians of Dr. Whitaker's class the liveliest satisfaction, that by a very numerous order of popular teachers, whose indefatigable and successful labours have been employed chiefly in the instruction and reformation of the lower orders, no such pernicious doctrines as those which distinguish the Calvinistic system, are preached. Perhaps, it

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will tend to rescue, in their estimation, the name of Methodist, from the vulgar opprobrium cast upon it, that the sect which it serves to designate, is distinguished by its rejection of the tenets which our Author represents to be so dangerous to society. It is evident, therefore, that the charge of encouraging crime, and sealing up impenitence in hardness of heart, must be borne entirely by the preachers of election, reprobation, and irresistible grace. Doubtless there is nothing in the formularies of the Established Church, to foster a delusive assurance of salvation; nothing in the absolution so gratuitously afforded by her officiating clergy, too often, we fear, with all the indifference of professional mechanism, to the ignorant and the immoral, to engender a false hope, and a self-righteous reliance. The discourses which issue from her pulpits, are, we are bound to believe, of that awakening character—the avoidance of the controverted topics alluded to, is accompanied, on the part of the preacher, with so earnest and faithful exhortations to self-examination and holiness,—the tendency of anticalvinistic preaching is of so humbling a description,—that ‘the demon of assurance,’ effectually exorcised, has no fruits—can boast of no victims *there*.

It would lead us into too wide a discussion to enter into the vindication of the doctrine itself, which Dr. Whitaker first misconceives, and then controverts; a doctrine which, in common with every other tenet deducible from the Scriptures, has certainly been perverted and abused. But if the faith through which we are saved, be of that general character, that it has no relation to personal experience; if the tests of character with which the Scriptures furnish us, be of no use in enabling us to decide upon our moral state; if the promises of God are indeed to be believed, but not appropriated; if the marks of election be alike equivocal in the novice and in the saint; and if assurance be indeed unattainable, and hope must be without confidence, and love without rejoicing: then, and then only, will we agree in stigmatizing as unscriptural and pernicious, that style of preaching, and that system of theology, which give prominence to the controverted points from which Dr. Whitaker exhorts his clergy to abstain. But then we must be equally careful, from like prudence, to avoid all reference to those passages in the sacred volume, which seem to breathe so presumptuous a spirit. The Spirit which “beareth witness” with the spirit of the Christian that he is “the child of God,” must be shewn to have withdrawn his operation; so that he can no longer be allowed to say, “Hereby we know that we dwell in him and he in us, because he hath given us of his Spirit.”—“We *know* that we are of God, and the whole world lieth in wickedness; and we *know* that the Son of God is come, and

"hath given us an understanding that we may know him that is true; and we are in him that is true; even in his Son Jesus Christ."—"And we have known and believed the love that God hath to us—we love him; because he first loved us."

But we must draw this long extended article to a close; and if our examination of Dr. Whitaker's pamphlet, has appeared already to partake rather of the form of a disquisition than of a critique, and our remarks have seemed disproportioned to the importance of the publication, we must request our readers to bear in mind, that the sentiments which our Author has advocated with so much ingenuity, and adorned with so much candour, are not those of an individual alone; but under different modifications are adopted by a respectable body of the national clergy. This very discourse, fraught, as it appears to us, with dangerous error, and defective in the radical principle of its reasonings, has been recommended in the highest terms of eulogy, for distribution in the form of a tract, by the publication to which we have before had occasion respectfully to advert, as taking the lead among the pious members of the Established Church. Seldom have we perused an article in the pages of that work, with more unfeigned regret, not unmingled with surprise, than the review alluded to; by which, the neutrality they had previously seemed desirous of maintaining on the subjects of the Calvinistic controversy, is at once, by implication, abandoned.

The Author of "the Velvet Cushion" has told us, that there are only five points on which Calvinists and Arminians differ, and a hundred on which they are agreed. It is in the spirit of this remark that the Author of the sermon under review would dissuade ministers from 'entering upon these controverted points.' But, surely, he proceeds upon a mistaken principle. The doctrines of Calvinism are either true or false. To withhold a part of the truth may be as dangerous as to predicate error: but when the truths which are controverted, relate to a Divine message, it deserves the most serious consideration, how far we are at liberty, upon any plea of prudence or policy, to resolve on abstaining from the discussion, or, rather, the declaration of those points. So far as they are involved in the discoveries of revelation, which the Deity has been pleased to communicate, they are not to be considered as speculative opinions. Their having been framed into systems, or obscured by metaphysical and scholastic glosses, cannot change their essential truth, or affect their importance in relation to the grand scheme of Divine agency. It still remains our duty meekly to examine their import and their evidence; and to bring forward without hesitation or compromise, "the whole counsel of God." Bishop Horsley's excellent advice deserves to be better followed

ap, 'Before you venture to attack Calvinism, be sure you understand it.'

The fact is, that although those points of difference may have occupied fruitless speculation, they involve practical consequences. The individual who, on the evidence of the word of God, believes in that form of Christian doctrine, which is called Calvinism, will conduct his reasonings in relation to all other topics, and enforce the precepts of religion, by a process wholly different from that by which one of opposite sentiments would proceed. This difference will be apparent, not only in what is withheld, but in what is advanced. But, indeed, it is impossible on these controverted subjects, to maintain the neutrality—the negative prudence which our Author would recommend. There may be some young clergymen, perhaps, among Dr. Whitaker's acquaintance, to whom, as being too rash in adventuring opinions upon subjects they are too indolent to examine, such advice might have a temporary seasonableness. But, even in such cases, we should rather recommend them to "get understanding," and to seek that Divine illumination which may guide them "into *all* truth," than to content themselves with indecision, and candour, and forbearance. The systematic and technical style in which these subjects have sometimes been treated in our pulpits, is certainly to be regretted, nearly as much as the jejune and rapid manner in which it has become more fashionable to dispose of them. But the truths to which these sentiments relate, remain the same. If the Gospel of Christ does not depend upon them, the consistency of our belief, the strength of our faith, the peace of our minds, may often be found to rest upon them. The doubts and difficulties which arise in the inquiring mind, or which, in the hour of weakness, are urged upon us by the tempter, are not to be silenced by our being told, that they are merely speculative difficulties, and relate to the non-essentials of religion. The forbearance of the preacher can yield us no assistance or encouragement. It may be little to us what Calvin stated, or what Limborch disputed; what terms have been invented, or what systems have been raised; but the subjects themselves which occupied those discussions, will recur to us, sometimes with agitating importunity. They are felt to affect the very foundation of our consolation and hope. The mind resents, at such times, the impertinence of logic, but it asks for light, and aches for rest.

And after all, there are preachers and disputants who will not observe the forbearance Dr. Whitaker enjoins; and they are the last men on whom he would be willing to devolve the discussion. We should think that this consideration alone would be sufficient to shew the futility of the advice he gives. Are these doctrines, then, to be abandoned to men who, in the estimation of

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their opponents, are the least competent to state them with clearness, or to preach them with efficacy? The pulpit is not, indeed, to be made an arena for controversy; but we must deem it a very short-sighted policy which should observe a silence upon topics, the most likely, from their abstruse nature, to be misrepresented and abused. Rather, *because* they have been perverted, *because* they have been distorted into system, and obscured by technical phraseology, *because* they have been separated from their just consequences of practical virtue, let the able divine, and the pious minister, bring them forward, exhibit them in their just relations, vindicate them from their supposed evil tendency, and shew the harmony and mutual dependence of all the parts of the Christian scheme. That all truth is important, and essentially connected with practical results, is an axiom which cannot with safety be abandoned, nor without casting a stigma upon either the completeness or the necessity of the Revelation to which we profess to pay the homage of our understandings.

We had marked several passages in Dr. Whitaker's sermon, for extract and encomium, especially some admirable remarks on the spirit to be maintained toward those from whom we differ; but we must here terminate the article, for the length of which we again bespeak the indulgence of our readers.

Art. III. *Roderick, the Last of the Goths*; a Tragic Poem. By Robert Southey, Esq. Poet Laureate, and Member of the Royal Spanish Academy. 4to. pp. 340. and cxxxvii. 2l. 2s. Longman and Co. London. 1814.

THERE are scarcely six heroic poems in the world that have acquired general, permanent, and increasing renown; yet nothing short of this in idea, has been the object of the authors of hundreds of similar works, which have gained a transient, or established a local reputation.

‘What shall I do to be for ever known?’

—is the aspiration of every true poet, though, in the pursuit of fame, each will choose, out of all the means whereby it may be achieved, those only which are most congenial to his talents or his taste. A libertine will not select a sacred theme, nor a modest man a licentious one; but be it a virtuous or a profligate one, we may assert, not as a questionable hypothesis, but as a matter of fact, that the love of glory is the first impulse of every poet's mind, and the desire of the greatest degree of glory, is, perhaps, essential to the attainment of even a moderate portion. Without the highest honours in view, no poet will put forth his

whole strength; he will be content with the exertions that enable him to excel his competitors, but he will want a motive for those which would enable him to excel himself.

Mr. Southey is still in the prime of manhood, and, exclusive of other compositions of singular merit, both in verse and in prose, more than we can at present enumerate, he has already published five Epics; for, though he disclaims the 'degraded name,' Epics we must call them, till he furnish a more appropriate generic term for his long narrative poems. It might safely be said by any person who had not read one of these, that they will not all go down to posterity as the companions of the "Iliad," the "Odyssey," the "Æneid," the "Jerusalem Delivered," and the "Paradise Lost;" since the possibility that one writer should mature five productions equal to these, cannot for a moment be imagined, after the experience of three thousand years from Homer to Milton. But *we* have read *all* Mr. Southey's Epics; and it is quite fair that we be asked whether we think *one* of them will stand in this line among the few imperishable monuments of genius, and add another volume to the library of mankind,—a volume that shall be read in all ages, and in all countries, where a language besides the mother language is known? We will not say No, and we cannot say Yes; but we do not hesitate to admit, that we know no reason that the intellect, the imagination, and the energy of that mind, which, within eighteen years, has given birth to "Joan of Arc," to "Thalaba," to "Madoc," to "Kehama," and to "Roderick," might not, within the same period, have elaborated a single poem, rivalling in length, only one, but transcending in merit, all of these admirable pieces. At the same time we are willing to acknowledge, though we are unwilling to admit the application to Mr. Southey, that it may be very possible for an author of exalted acquirements and versatile talents, to compose *the five*, who could by no intensity of application perfect *one* such as we have supposed, nor indeed one of any kind much excelling the rest. There are birds of indefatigable wing, that soar often and long, to a noble elevation, and yet

'The eagle drops them in a lower sky,'

though *his* flights are 'few and far between.' If Mr. Southey has found his height, and dares not venture nearer to the sun, let him make his excursions as frequently as he pleases in this middle region, and we shall always be glad to hail his rising, admire his course, and welcome his descent; but if by any toil, or time, or care, he *can* reach 'the highest heaven of invention,' we would earnestly entreat him, in the name of all that he loves in song, or seeks in fame, to risk the enterprise. We know he needs not write for bread; his living renown can little

compensate him for his arduous and incessant pains; then, since the immortality for name cannot be acquired at will by any poet, the least that can be required of him, who is rationally in quest of it, is, to employ his utmost endeavours to deserve it, whether he obtain it or not. Plainly, if Mr. Southey can do no better than he has *done*, we care not how often he appears in a new quarto form; but if he *can*, we care not how seldom we see him; nay, we shall be satisfied if it be but once more—in his old age and ours—provided he then present to us a poem surpassing, in comparative worth, not only the five labours of the last eighteen years, but five more, during the advancing eighteen years, which, if he continue his present career, may be reasonably expected from so enterprising a knight-errant of the Muses.

After all, the immediate popularity of works of genius depends much on the fashion, manners, taste, and prejudices of the times,—on things which are artificial, incidental, and perpetually changing; but enduring reputation can be secured only by the power of awakening sensibilities common to all men, though dormant in the multitude; and appealing to sympathies universal throughout society, in every stage, from the rudest barbarism to the most fastidious refinement. We might, perhaps, add, that it is almost indispensable to the success of an heroic poem, that it be a *national* one, celebrating an event well known, though far distant in time, and hallowed to the imagination of the poet's own countrymen by patriotic lessons, examples, and triumphs of constancy and valour. Mr. Southey's poems of this species, are written in defiance of the fashion, manners, taste, and prejudices of the present times, and they have contained little that could conciliate them; consequently, it is no wonder that they have been less popular than the captivating romances of the Northern minstrel. On the other hand, though they do frequently awaken sensibilities common to all men, and appeal to sympathies universal through society; though they abound with adventures, marvellous and striking; with characters boldly original; with sentiments pure, and tender, and lofty; with descriptions rich, various, and natural; though in these they exhibit all the graces and novelties of a style peculiarly plastic, eloquent, and picturesque: yet, by an infelicity in the choice of subjects, they are addressed to readers, who have either a national antipathy against the burthen of them, as to the dishonour of their country in "*Joan of Arc*;" an indifference to super-human exploits and sufferings, as in "*Thalaba*;" a horror of barbarity, as to the Mexican scenes of "*Madoc*;" a resolute incredulity of monstrous and unclassical mythology, as in "*Kehama*;" or an ignorance of the history, and unconcern for the fate of the heroes, as in many instances in "*Roderick*, the last of the Goths." The latter, indeed, is less

objectionable in all these respects, than any of its predecessors, excepting the first part of "*Madoc*,"—*Madoc in Wales*;—where, if we are not greatly mistaken, both the poet and his readers are more happy, and more at home together, than in all their other travels beside through real or imaginary worlds. Other requisites being equal, *that* poetry will assuredly be the most highly and permanently pleasing, which is the most easily understood; in which the whole meaning of the sentiments, the whole beauty of the language, the whole force of the allusions, in a word, the whole *impression* is made *at first, at once, and for ever*, on the reader's mind. This is not the case with any one of Mr. Southey's *Epics*. They are always accompanied by a long train of notes; and the worst evil attending them is, that they are really useful! It is hard enough to have to pay for half a volume of irrelevant, worthless notes, but it is much harder—a much greater discount from the value of the text, when the notes are worth the money, and constitute so essential a part of the book, that without them the poem would be a parable of paradoxes, obscure in itself, and rendered incomprehensible by its illustrations—the imagery and allusions—which ought to be its glory. Many parts of "*Tnalaba*" and "*Kehama*" especially, without the notes, would be as insolvable as the Sphinx's riddle. These are relative defects in the subjects, which no art or power of the poet can supply, because the real defect is neither in the Author, nor in the work, but in the mind of the readers, who want the information *previously* necessary to understand and enjoy what is submitted to them. That information comes too late in the notes, after the first feeling is gone by, for then it can do little more than render a puzzling passage intelligible,—seldom impressive. Our Author is undoubtedly aware of all these disadvantages; and he encounters them at his peril, with a gallantry more to be admired, than recommended to imitation.

Mr. Southey's talents have been so long known, and so repeatedly canvassed, that we do not think it necessary to enter into any inquiry concerning their peculiar qualities, the purposes for which they are most happily adapted, nor their relative excellence when contrasted with those of his distinguished contemporaries. Nor will we, for our limits forbid it, attempt to compare Mr. Southey with himself; to try whether the splendid promise of his youth, in "*Joan of Arc*," has been progressively fulfilled in his subsequent performances. His name will unquestionably go down to posterity with the most illustrious of the present age, and, probably, with the most illustrious of past ages, for we would fain hope, that the poem by which he will 'be for ever known,' is not yet written, perhaps not yet meditated by him. If it be such a one as we have imagined, it must be either a national one, or one in which the whole race of man

shall be equally and everlastingly interested. That he shall have the happiness to fix on a subject of the latter description, is more than we dare anticipate; but by choosing one of the former stamp, he may still rise far above his present rank among poets, for we are perfectly convinced, that whatever labour, or learning, or genius, he may lavish on strange or foreign themes, unless he select one that comes home to the bosoms of his countrymen, and expend on it his whole collected wealth of thought, splendour of imagination, and power of pathos, he will never maintain his station, either at home or abroad, with Homer, Virgil, Tasso, and Milton. British History presents a hero and a scene — we shall not name them, — unequalled, for the purposes of verse, in the annals of man. This theme has been the hope of many a youthful bard, and the despair of many an older one. Like the ‘Enchanted Forest’ in the “Jerusalem Delivered,” hitherto all who have presumed to approach it, have been frightened away, or beaten back; and it is still reserved for some Rinaldo of song, perhaps *now* wasting his strength in outlandish adventures, to pierce its recesses, enfranchise its spirits, and rest under its laurels.

On closing the volume before us, we were struck with the idea—How differently should we have felt in reading this ‘Magic Poem,’ if the story had been British! how would every native character have been endeared, every act of heroism exalted, every patriotic sentiment consecrated, in our esteem, by that circumstance! The day is past, when “Roderick,” the last of the “Goths,” would have been hailed throughout this island, with kindred enthusiasm, for the sake of the country which gave him birth, and in which a spirit of courage to fight, and of fortitude to bear equal to any thing here exhibited, has been realized in our own age; but for what—let the dungeons of the Inquisition tell us! The mind of a Briton revolts, with feelings of shame, indignation, and pity, unutterably mingled, at the recollection of the proudest battle-fields of his own countrymen in that land, whose very name was wont to make his cheek flush more warmly, and his pulse beat more quickly, but which now sends the blood cold to the heart, and forces a sigh from the bosom on which the burthen of Spain lies heavy and deadening as an incubus. This poem, therefore, must rest solely on its own merits, and it needs no adventitious recommendation to place it high among the works, that reflect peculiar lustre on the present era of English poetry. Without pretending further to forebode its fate, we shall briefly characterize it as the most regular, impassioned, and easily intelligible, of all the Author’s performances in this strain.

The main events of the fable may be sketched in a few sentences. Mr. Walter Scott’s “Vision of Don Roderick,” has

made the name and infamy of the hero, familiar to our countrymen. In the eighth century, the Moors were invited into Spain by Count Julian, a powerful courtier, in revenge for the violation of his daughter Florinda, by the king, Roderick. In the battle of Xeres, the invaders were completely triumphant, and Roderick having disappeared, leaving his armour and horse on the field, it was generally believed, that he was drowned in attempting to cross the river. Mr. Southey grounds the story of his poem on another tradition; that the king, in the disguise of a peasant, escaped; and with a monk, named Romano, fled to a lonely promontory in Portugal, where they dwelt together a year. At the end of that time the monk died, and Roderick, who, in adversity, had become a penitent and a convert, finding solitude and inaction, with his feelings and remembrances, insupportable, returned into Spain; where, in the garb and character of a monk, following the course of providential circumstances, he assisted Pelayo, the next heir to his throne, in establishing an independent sovereignty amid the mountains of Asturias. At the battle of Covadonga, where the Moors were overthrown with an extent of ruin which they could never repair in that part of the Peninsula, Roderick, after performing miracles of valour, is at length recognised by Pelayo and his old servants; but impatiently returning to the conflict, he carries terror and death wherever he moves, avenging his own and his country's wrongs, on the Moors, and the renegadoes that assisted them. At the conclusion he disappears as unaccountably as he had done at the battle of Xeres, leaving his horse and his armour on the field as before.

It was a perilous undertaking of Mr. Southey, to unsettle the prejudices so long and so inveterately held against Roderick's character, and to transform him from a remorseless tyrant and a shameless ravisher, into a magnanimous patriot and a self-denying saint; nor was it less bold, after his condemnation had been recently renewed, and his death irrevocably sealed by a brother bard, to revive and lead him out again into the field, not to recover his lost crown for himself, but to bestow it upon another. We think that in both attempts our Author has succeeded. By the artful development of Roderick's former history, always in connexion with the progress of his subsequent penitence, and disinterested exertions for the deliverance of his country, we are gradually reconciled to all his conduct, except the outrage done to Florinda; and even that the poet attempts to mitigate almost into a venial offence,—the sin of a mad moment, followed by instantaneous and unceasing compunction. After he has softened our hearts to pity in favour of the contrite sinner, he finds it easy to melt them to love, and exalt them to admiration of the saint and the hero. Roderick's character rises

at every step, and grows more and more amiable, and interesting, and glorious, to the end, when he vanishes, like a being from the invisible world, who has been permitted for awhile to walk the earth, mysteriously disguised, on a commission of wrath to triumphant tyrants, and of mercy to a perishing people.

Roderick's achievements in the first battle, wherein he was supposed to have fallen, his flight, remorse, despair, and penitential sorrow, are thus strikingly described in the first section.

‘ Bravely in that eight-days fight
The King had striven,—for victory first while hope
Remain’d, then desperately in search of death.
The arrows past him by to right and left,
The spear-point pierced him not, the scymitar
Glanced from his helmet. Is the shield of Heaven,
Wretch that I am, extended over me?
Cried Roderick; and he dropt Orelia’s reins,
And threw his hands aloft in frantic prayer,—
Death is the only mercy that I crave,
Death soon and short, death and forgetfulness!
Aloud he cried; but in his inmost heart
There answered him a secret voice, that spake
Of righteousness and judgement after death.
And God’s redeeming love, which fain would save
The guilty soul alive. ’Twas agony,
And yet ’twas hope; a momentary light,
That flash’d through utter darkness on the Cross
To point salvation, then left all within
Dark as before. Fear, never felt till then,
Sudden and irresistible as stroke
Of lightning, smote him. From his horse he dropt,
Whether with human impulse, or by Heaven
Struck down, he knew not; loosen’d from his wrist
The sword-chain, and let fall the sword, whose hilt
Clung to his palm a moment ere it fell,
Glued there with Moorish gore. His royal robe,
His horned helmet and enamell’d mail,
He cast aside, and taking from the dead
A peasant’s garment, in those weeds involved,
Stole, like a thief in darkness, from the field.
‘ Evening closed round to favour him. All night
He fled, the sound of battle in his ear
Ringing, and sights of death before his eyes,
With dreams more horrible of eager fiends
That seem’d to hover round, and gulphs of fire
Opening beneath his feet. At times the groan
Of some poor fugitive, who, bearing with him
His mortal hurt, had fallen beside the way,
Rous’d him from these dread visions, and he call’d

In answering groans on his Redeemer's name,
 That word the only prayer that past his lips
 Or rose within his heart. Then would he see
 The Cross whereon a bleeding Saviour hung,
 Who call'd on him to come and cleanse his soul
 In those all-healing streams, which from his wounds,
 As from perpetual springs, for ever flowed.
 No hart e'er panted for the water-brooks
 As Roderick thirsted there to drink and live :
 But Hell was interposed ; and worse than Hell,
 Yea to his eyes more dreadful than the fiends
 Who flock'd like hungry ravens round his head,—
 Florinda stood between, and warn'd him off
 With her abhorrent hands,—that agony
 Still in her face, which, when the deed was done,
 Inflicted on her ravisher the curse
 That it invoc'd from Heaven.—Oh what a night
 Of waking horrors.'—pp. 4—7.

On the eighth day of his flight he reaches a deserted monastery, where one monk only, is waiting for release from the bondage of life by the sword of the enemy. At evening he was come to the gate to catch the earliest sight of the Moor, for 'it seemed long to tarry for his crown.'

• Before the Cross

Roderick had thrown himself: his body raised,
 Half kneeling, half at length he lay; his arms
 Embraced its foot, and from his lifted face
 Tears streaming down bedew'd the senseless stone.
 He had not wept till now, and at the gush
 Of these first tears, it seem'd as if his heart,
 From a long winter's icy thrall let loose,
 Had open'd to the genial influences
 Of Heaven. In attitude, but not in act
 Of prayer he lay; an agony of tears
 Was all his soul could offer. When the Monk
 Beheld him suffering thus, he raised him up,
 And took him by the arm, and led him in;
 And there before the altar, in the name
 Of Him whose bleeding image there was hung,
 Spake comfort, and adjured him in that name
 There to lay down the burthen of his sins.
 Lo! said Romano, I am waiting here
 The coming of the Moors, that from their hands
 My spirit may receive the purple robe
 Of martyrdom, and rise to claim its crown.
 That God who willeth not the sinner's death
 Hath led thee hither. Threescore years and five,
 Even from the hour when I, a five-years child,
 Enter'd the schools, have I continued here

And served the altar : not in all those years
 Hath such a contrite and a broken heart
 Appear'd before me. O my brother, Heaven
 Hath sent thee for thy comfort, and for mine,
 That my last earthly act may reconcile
 A sinner to his God.'—pp. 9—11.

Roderick confesses his name and his sins, and the monk determines to live a little longer for his sake. Accordingly, instead of waiting for martyrdom, he accompanies the royal fugitive on his way, as we have already seen.

In a work of imagination we never before met with an account of the awakening and conversion of a sinner more faithfully and awfully drawn,—one might almost presume, *not* from reading, nor from hearing, but from experience. Had the name of Christ, and redemption in his blood, never been mentioned in the course of the narrative, but in connexion with such feelings and views of sin and its consequences, as are contained in the foregoing extracts, and the immediate context, these pages should have had our cordial approbation, qualified only by a passing murmur of disgust at the circumstance of the monk, when they set out on their pilgrimage, taking with him our 'Lady's image,' and saying,

—————' In this * * *
 We have our guide, and guard, and comforter,
 The best provision for our perilous way.'

This circumstance, though perfectly in place and character, at once dispels the vision of glory, which before seemed to shine round the fallen penitent, and forces upon us the painful recollection, that it is only a picturesque fiction, not an affecting reality with which the Poet is beguiling our attention : while his not scrupling to mingle the false and degrading notions of a superstitious faith with the genuine workings of a contrite heart, seems to imply the belief that both are alike the natural emotions of the mind, and may as such, be employed with equal familiarity, for the purposes of poetry. Roderick's piety throughout the whole poem, while it sheds transcendent lustre on his deeds and sayings in every scene and situation, except when he is in his *heroic moods*, sometimes undergoes eclipses, which appear to change its very nature ; and while he is thirsting for vengeance, or rioting in blood, its sanctity serves only to give a more terrific and sacrilegious ferocity to his purposes. Meek, humble, and equally magnanimous in action or suffering, as we generally find it, and disposed as we are at all times to love it, as pure and undefiled religion, we are the more shocked when we are compelled to shrink from it as raving fanaticism. It is true, that when it is associated with violent and implacable emo-

tions, they are emotions of patriotism, and the vengeance pursued by him, is vengeance against infidels, traitors, and usurpers. Be it so ; but still let the patriot fight, and the avenger slay, in any name, except in the name of Him, whose ' kingdom 'is not of this world.' We shall not enter further into the subject; we give this hint in consequence of the frequent allusions to converting grace, the blood of Christ, and the love of God, in the mouth of the Hero. We have repeatedly shuddered at sentiments and expressions, which, under other circumstances, would have been music to our ears, and comfort to our hearts. This is a fault — for we cannot call it by a milder name — which we find, not as critics, but as Christians. The things we condemn are quite consistent with the religious *costume* of the age, if we may so speak ; but we think, that the Poet ought to have been more careful not to introduce them where they may give occasion of offence to the sincerely pious, and of mockery to the scorner. The fact is, that in order to reconcile the mind to the introduction of these sacred subjects, it is requisite that the Author's purpose should approve itself to the reader as being of a high and ennobling character. His design as a poet must appear to be quite subordinate to, or rather wholly lost in, the desire of conveying a moral impression. His aim must seem to partake of the dignity of the theme, and his style comport with its reality.

With this single deduction we consider the character of Roderick as one of the most sublime and affecting creations of a poetic mind. The greatest drawback, however, from its effect is not a flaw in its excellence, but an original and incorrigible defect in the plot itself. Roderick, after spending twelve months in solitude and penance with the monk, returns, emaciated and changed in person and garb, into society, mingles with his own former courtiers, has interviews with Florinda, Julian, Pelayo, and others who have known him from a child, yet remains undiscovered to the last scene of the last act of the poem. All this while he gives no plausible account whence he came, or who he is in his assumed character ; he is a being of mystery, emanating from darkness, and haunting like a spectre the day light in which his bodily presence was but lately the joy of those eyes, that are now holden from distinguishing him, though sometimes his looks, his voice, or his gestures, trouble them like the images of a dream, that mock recollection, yet cannot be driven away from the thoughts. This awkward ignorance, though necessary for the conduct of the story, compels the reader, whenever it crosses him, to do violence to his own mind in order to give assent to it. Indeed, there is nothing in "Thalaba," or "Kehama," how marvellous soever, which, under the given circumstances, appears such

a violation of probability as this ; for even his dog and his horse recognise their Master, before the Mother her Son, or the woman, who loved him to her own ruin and to his, the destroyer of her peace.

We regret to be obliged to pass over the description of Roderick's frightful and self consuming melancholy in the wilderness, after the death of the monk ; his restless longings and delirious impulses to action ; above all, the vision of his mother and his mother-country, inspiring him to break loose from the captivity of retirement, and rush to their rescue. These are conceived in the Author's noblest spirit, and executed in his happiest manner. That manner, it is well known, is exceedingly various, ascending and descending with his subject, through every gradation of style and sentiment, from the mean, dry, and prosaic, to the most florid, impassioned, or sublime. This is right in itself, but unfortunately, from the minute multiplicity of his details, Mr. Southey too often, and often for too long a time, tethers himself to the ground, and is creeping, walking, running, or fluttering, through brake and briar, over hill and dale, with hands, feet, wings, making way as well as he can, instead of mounting aloft, and expatiating in the boundless freedom of the sky, amid light, and warmth, and air, with all the world—seas, mountains, forests, realms—beneath his eye.

In this poem the topographical notices are perhaps too numerous and particular ; the customs, ceremonies, habits, religion, &c. of the age and people, are too obviously displayed. These, instead of giving more lively reality to the scenes through which we are led, continually remind us that we are *not* on the spot. We feel, that so far from being actors or spectators ourselves, we are not even listening to the tale of one who has been, but reading a record of the strange or forgotten things of a remote period, and of a distant country, which must be laboriously explained by a writer, who has painfully collected together all that *could* be learned respecting the subject, not what *would* have been said by a contemporary, or a native. This is an additional reason that Mr. Southey should choose a British Hero, and a British theme. In that case, the kind of passages, which here will be drawled through with fatigue, or passed over with indifference, because they leave no distinct images, and excite no warm sympathies in the mind, would be read with avidity ; and all the localities, illustrated by prospective allusions to men and events, which in after times should give celebrity to places then obscure, would be delightful and enchanting to the reader, journeying through the tale of wonder and antiquity, while glimpses of

the future glories of his country thus frequently and unexpectedly darted upon him through the gloom.

In his progress Roderick meets with a horrible adventure at Curia. This town had been destroyed, and its inhabitants massacred by the Moors. One solitary human being, a female, survived, who is employed in the work of interring the bodies of her father, her mother, her husband, and her child, in one grave, over which Roderick helps her to heave huge stones to hide them from the day light and the vultures. By this frenzied heroine he is inspired with a fury of vengeance, and they vow together to attempt the deliverance of their country, the one by rousing, and the other by leading the oppressed natives to battle. When he will not reveal his name or condition to her, she calls him *Maccabee*, after the Jewish patriot, and this appellation he retains till he is discovered in the last contest. This Lady, in whom we expect to find a second *Clorinda*, or *Britomartis*, driven to insanity by her afflictions appears again twice in the sequel, animating the combatants, and taking a personal share in the perils of the fight; but after the mighty expectations raised by her interview with Roderick, and especially by her appalling narrative, which we have not room to transcribe, we were disappointed, though not grieved, that she is not more conspicuously engaged.

Of the other characters Pelayo is the most eminent. The poem itself was at first announced in his name, but the Author very properly substituted Roderick's, finding no doubt, as his argument unfolded its hidden capabilities, that it was out of his power to elevate Pelayo into rivalry with so grand, striking, and original a personage, as "*The Last of the Goths*," near whom even '*The Last of the Romans*,' would be a cold, repulsive being, steeled by philosophy and suddenly yielding to irresistible fate. Pelayo is a dignified sufferer, and an able commander, who is rather borne on the tide of fortune to the highest honours, than the winner of them by his own counsel and enterprise. At the battle of Covadonga he utterly defeats the Moors, and becomes in consequence the founder of the Spanish Monarchy. Part of the ceremony at his coronation we shall quote. The Primate Urban having consecrated the new Sovereign, and wedded him to Spain by putting a ring on his finger,

‘ Roderick brought

The buckler: Eight for strength and stature chosen
Came to their honour'd office: Round the shield
Standing, they lower it for the Chieftain's feet,
Then slowly raised upon their shoulders lift
The steady weight. Erect Pelayo stands,
And thrice he brandishes the shining sword,

While Urban to the assembled people cries,
 Spaniards, behold your king! The multitude
 Then sent forth all their voice with glad acclaim,
 Raising the loud *Real*; thrice did the word
 Ring through the air, and echo from the walls
 Of Cangas. Far and wide the thundering shout,
 Rolling among reduplicating rocks,
 Peel'd o'er the hills, and up the mountain vales.
 The wild ass starting in the forest glade
 Ran to the covert; the affrighted wolf
 Skulk'd through the thicket, to a closer brake;
 The sluggish bear, awaken'd in his den,
 Roused up, and answer'd with a sullen growl,
 Low-breathed and long; and at the uproar scared
 The brooding eagle from her nest took wing.' pp. 228, 229.

Count Julian is a creature of more poetical elements. Proud, rash, choleric, implacable, an apostate from the faith, a traitor to his prince, suspected by the Moors, hated by the renegades his brethren, and dreaded by his countrymen, he excites terror, and awakens expectation of something great, whenever he appears.

Florinda, his daughter, the cause of all her country's miseries, and in her wrongs and sufferings, their prototype too, is beautifully imagined, and finely delineated; for though her maiden virtue is a little alloyed by a secret weakness, which makes her unconsciously the first cause of her own ruin, effected by Roderick in a paroxysm of hopeless passion, yet her penitence, her love, her humility, her devotion to any sorrow that may befall herself, and her restless, intense, and unremitting anxiety for the repose of the soul of him to whom her beauty had proved so sad a snare, give an inexpressible charm to her character. Her first appearance is as a suppliant, muffled and cloaked, who, falling at the feet of Pelayo, asks of him 'a boon, in Roderick's name.' He promises to grant it, and naturally inquires who she is.

'She bared her face, and, looking up, replied,
 Florinda! . . Shrinking then, with both her hands
 She hid herself, and bow'd her head abased
 Upon her knee, . . as one who, if the grave
 Had oped beneath her, would have thrown herself,
 Even like a lover, in the arms of Death.
 Pelayo stood confused, he had not seen
 Count Julian's daughter since in Roderick's court,
 Glittering in beauty and in innocence,
 A radiant vision, in her joy she moved:
 More like a poet's dream, or form divine,
 Heaven's prototype of perfect womanhood,
 So lovely was the presence, . . than a thing
 Of earth and perishable elements.

Now had he seen her in her winding sheet,
 Less painful would that spectacle have proved;
 For peace is with the dead, and piety
 Bringeth a patient hope to those who mourn
 O'er the departed: but this alter'd face,
 Bearing its deadly sorrow character'd,
 Came to him like a ghost, which in the grave
 Could find no rest. He, taking her cold hand,
 Raised her, and would have spoken; but his tongue
 Fail'd in its office, and could only speak
 In under tones compassionate her name.
 The voice of pity sooth'd and melted her;
 And when the Prince bade her be comforted,
 Proffering his zealous aid in whatsoe'er
 Might please her to appoint, a feeble smile
 Past slowly over her pale countenance,
 Like moonlight on a marble statue. Heaven
 Requite thee, Prince! she answer'd. All I ask
 Is but a quiet resting-place, wherein
 A broken heart, in prayer and humble hope,
 May wait for its deliverance.' pp. 110, 111.

Of the other characters in this Epic Tragedy we need not particularly speak. Siverian, who has married Roderick's mother, is the principal one, and acts a suitable part.

The descriptive passages of this poem, are, perhaps, the most perfectly pleasing; and the mind of the reader, sick of carnage, tumult, and devastation, reposes gladly on these, when they open with refreshing sweetness around him. Many are the pictures of moonlight by poets of every nation; a lovelier than the following was never presented. The allusion to the stars, which, few in number, and diminished to points, 'on 'such a night,' appear immeasurably further distant than when they shine through total darkness,—the allusion to these, in connexion with their elevating influence, forms one of those rare and exquisite associations of natural imagery with moral sentiment, which constitute the essence of the purest poetry.

' How calmly gliding through the dark-blue sky
 The midnight Moon ascends! Her placid beams,
 Through thinly scatter'd leaves and boughs grotesque,
 Mottle with mazy shades the orchard slope;
 Here, o'er the chesnut's fretted foliage grey
 And massy, motionless they spread; here shine
 Upon the crags, deepening with blacker night
 Their chasms; and there the glittering argentry
 Ripples and glances on the confluent streams.
 A lovelier, purer light than that of day
 Rests on the hills; and oh how awfully
 Into that deep and tranquil firmament
 The summits of Auseva rise serene!

The watchman on the battlements partakes
 The stillness of the solemn hour; he feels
 The silence of the earth, the endless sound
 Of flowing water soothes him, and the stars,
 Which in that brightest moon-light well-nigh quench'd,
 Scarce visible, as in the utmost depth
 Of yonder sapphire infinite are seen,
 Draw on with elevating influence
 Toward eternity the attemper'd mind.
 Musing on worlds beyond the grave he stands,
 And to the Virgin Mother silently
 Breathes forth her hymn of praise.' pp. 175, 176.

We were startled, at the opening of the sixteenth section, by an address to the Virgin Mary, which, from the lips of Roderick, or Pelayo, might have been very well, but from a *Protestant* poet in his own character, is intolerable, and what no licence of his art, in our apprehension, will justify.

Much fault, no doubt, will be found with the conduct of the fable. We have no space left to anticipate what others may say, but for ourselves we freely confess, that the poem produced its strongest effects upon us rather at intervals, than in gradation. It abounds with dramatic scenes, which, in point of situation, grouping, character, and dialogue, may challenge any thing of the kind in English poetry. Among these we may particularize the meeting between Florinda and Roderick, when, as her confessor, she tells him all the secrets of her heart, unsuspected by him before; the first interview between Roderick in disguise, and his mother; the scene in which Florinda brings Roderick, still unknown to her, into the Moorish camp, and introduces him to her father, Count Julian. None of these, however, surpass in pathos or mystery the death of the latter, who, previously to the last battle, is basely stabbed by a Moor, and carried to a little chapel, dedicated to St. Peter, that he may die in peace. We have purposely omitted giving any extracts from the foregoing, because they ought to be read entire, and we wished to make a copious quotation here, as a fair specimen of the Author's powers. Roderick, as father Maccabee, still unsuspected by Florinda and Count Julian, receives the confession and renunciation of errors, from the expiring apostate, according to the Roman Catholic faith, with the orthodoxy of which we have nothing to do in this instance.

' The dying Count

Then fix'd upon the Goth his earnest eyes.
 No time, said he, is this for bravery,
 As little for dissemblance. I would fain
 Die in the faith wherein my fathers died,

Whereto they pledged me in mine infancy...
 A soldier's habits, he pursued, have steel'd
 My spirit, and perhaps I do not fear
 This passage as I ought. But if to feel
 That I have sinn'd, and from my soul renounce
 The Impostor's faith, which never in that soul
 Obtain'd a place, .. if at the Saviour's feet,
 Laden with guilt, to cast myself and cry,
 Lord, I believe! help thou my unbelief!..
 If this in the sincerity of death
 Sufficeth, .. father, let me from thy lips
 Receive the assurances with which the Church
 Doth bless the dying Christian.

Roderick raised

His eyes to Heaven, and crossing on his breast
 His open palms, Mysterious are thy ways
 And merciful, O gracious Lord! he cried,
 Who to this end hast thus been pleased to lead
 My wandering steps! O Father, this thy son
 Hath sinn'd and gone astray; but hast not Thou
 Said, when the sinner from his evil ways
 Turneth, that he shall save his soul alive,
 And Angels at the sight rejoice in Heaven!
 Therefore do I, in Thy most holy name,
 Into thy family receive again
 Him who was lost, and in that name absolve
 The Penitent. . . . So saying, on the head
 Of Julian solemnly he laid his hands.
 Then to the altar tremblingly he turn'd,
 And took the bread, and breaking it, pursued,
 Julian! receive from me the Bread of Life!
 In silence reverently the Count partook
 The reconciling rite, and to his lips
 Roderick then held the consecrated cup.
 Me too! exclaim'd Florinda, who till then
 Had listen'd speechlessly: Thou Man of God,
 I also must partake! The Lord hath heard
 My prayers! one sacrament, .. one hour, .. one grave, ..
 One resurrection!

That dread office done,
 Count Julian with amazement saw the Priest
 Kneel down before him. By the sacrament
 Which we have here partaken, Roderick cried,
 In this most awful moment; by that hope, ..
 That holy faith which comforts thee in death,
 Grant thy forgiveness, Julian, ere thou diest!
 Behold the man who most hath injured thee!
 Roderick, the wretched Goth, the guilty cause
 Of all thy guilt, .. the unworthy instrument
 Of thy redemption, .. kneels before thee here,
 And prays to be forgiven!

Roderick! exclaim'd

The dying Count, .. Roderick! .. and from the floor
 With violent effort half he raised himself;
 The spear hung heavy in his side, and pain
 And weakness overcame him, that he fell
 Back on his daughter's lap. O Death, cried he, ..
 Passing his hand across his cold damp brow, ..
 Thou tamest the strong limb, and conquerest
 The stubborn heart! But yesterday I said
 One Heaven could not contain mine enemy
 And me; and now I lift my dying voice
 To say, Forgive me, Lord, as I forgive
 Him who hath done the wrong! .. He closed his eyes
 A moment; then with sudden impulse cried, ..
 Roderick, thy wife is dead, .. the Church hath power
 To free thee from thy vows, .. the broken heart
 Might yet be heal'd, the wrong redress'd, the throne
 Rebuilt by that same hand which pull'd it down,
 And these curst Africans... Oh for a month
 Of that waste life which millions misbestow! ..
 His voice was passionate, and in his eye
 With glowing animation while he spake
 The vehement spirit shone: its effort soon
 Was past, and painfully with feeble breath
 In slow and difficult utterance he pursued, ..
 Vain hope, if all the evil was ordain'd,
 And this wide wreck the will and work of Heaven,
 We but the poor occasion! Death will make
 All clear, and joining us in better worlds,
 Complete our union there! Do for me now
 One friendly office more: .. draw forth the spear
 And free me from this pain! ... Receive his soul,
 Saviour! exclaim'd the Goth, as he perform'd
 The fatal service. Julian cried, O friend! —
 True friend! .. and gave to him his dying hand.
 Then said he to Florinda, I go first,
 Thou followest! .. kiss me, child! .. and now good night!
 When from her father's body she arose,
 Her cheek was flush'd, and in her eyes there beam'd
 A wilder brightness. On the Goth she gazed,
 While underneath the emotions of that hour
 Exhausted life gave way. O God! she said,
 Lifting her hands, thou hast restored me all, ..
 All .. in one hour! ... and round his neck she threw
 Her arms and cried, My Roderick! mine in Heaven!
 Groaning, he claspt her close, and in that act
 And agony her happy spirit fled.' pp. 309—313.

Art. IV. *Discourses on the Principal Points of the Socinian Controversy.* By Ralph Wardlaw, Glasgow, 8vo. pp. viii. 441. Price 10s. Hamilton, 1814.

(Concluded from Page 253.)

THE sixth discourse is on the 'Test of Truth.' After an elaborate discussion of the preceding subjects, in which there are continual references to a *test* already established, we were surprised to find this discourse introduced. Mr. Wardlaw seems aware of its appearing an illogical arrangement, and assigns the following reason for it.

'The previous discussion, it occurred to me, of one at least of the principal points of controversy, might furnish ready and appropriate illustrations of the principles which are now to be laid down;—illustrations, which could not otherwise have been easily obtained, without awkward and embarrassing anticipation. In this way, the argument which has already been closed, will afford means of elucidating the principles on which it has itself been conducted, and of demonstrating the rectitude of these principles, so that we may apply them with the greater confidence, to the topics of future consideration.' p. 163.

With this reason, we are not satisfied. It is obviously requisite in the beginning of any controversy, to settle (if it can be settled,) the standard of reference, beyond which there shall be no appeal, and the testimony of which shall be considered decisive. It appears to us faranore 'awkward and embarrassing,' to reason on principles yet to be proved, and which are all along taken for granted, than to intermingle in the very discussion of such principles, occasional allusions, for the sake of illustration, to the points depending on them, as their ultimate authority. But Mr. W. has himself proved, that such a previous discussion is practicable; and that the 'test of truth' may be ascertained without any awkward anticipations. We can find no reasoning in this sixth discourse, which would in the least degree confound the reader, who should venture to place it first in the series. If, (and we have no doubt that it will be the case) another edition be called for, we would recommend the Author to alter the collocation; and, omitting the first paragraph, make it the 'introductory discourse.'

Should such an improved arrangement be adopted, we would recommend, an ampler illustration of *the province of human reason in theological inquiries*. What is said, is highly satisfactory; but a more expanded and minute detail is desirable; and particularly in reference to the 'Socinian Controversy.' The subtle and ambidextrous ingenuity of Socinians in evading an argument resting ultimately on scriptural authority; their professed respect for that authority, notwith-

standing their practical disregard to it ; and their avowedly lax and depreciating estimate of the inspiration on which it is founded ; together with their high and deifying exaltation of reason ; require a thorough discussion of this important subject. Nothing would be more conducive to the satisfactory termination of such an inquiry, than a statement of the nature of that evidence, on which the Divine authority of the Gospel rests. We are fully prepared to admit, that the accordance of its doctrines with what are called the principles of natural religion, the harmony of revealed truth, its adaptation to the moral condition of our race, its consoling influence amid the ills of life, and its pure and holy tendency, are all *internal* proofs of the Divine origin of Christianity ; but these are arguments, the force of which cannot be *properly* appreciated, without an understanding and a reception of the Gospel, and therefore, cannot be considered as the *ultimate* reason for believing it.

We may justly talk of the *reasonableness* of the Gospel, and urge the consideration of this fact, on the attention of inquirers : but its mere reasonableness could not form, in the *first* instance, the ground of its authority. For what do we mean by the reasonableness of a doctrine ? Clearly, its agreement with each individual's antecedent opinions. But how can antecedent opinions be formed at all, on a subject which is supposed to require, in order to our understanding it, a Divine revelation ? If there *are* any opinions, it may be presumed from the necessity of such a revelation, that they are all wrong ; or so far wrong as to require an entire renunciation of them—"becoming fools, in order to be wise." If the revelation in question be a mere correction of imperfect and erroneous notions, previously obtaining in the world, nothing but argument and reasoning would seem necessary to rectify or confute them : and the interposition of miracles and prophecies, would be a needless exertion of power. Allow each individual to whom this revelation is addressed, to judge beforehand of its doctrines, whether he thinks them reasonable, or not, and you appeal to an uncertain, variable, and most capricious test ; a test depending on the arbitration of accident, and passion, and interest ; and involving in it no determinate views of responsibility. And then, to what purpose is a subsequent reference to miracles and prophecies ? Make *Reason* (that is, if it mean any thing at all, each individual's opinion) the standard, and if the doctrines are deemed rational, nothing further is requisite ; but if *not* rational, in this view of the term, then neither miracles, nor any other species of proof can support them.

This conclusion precisely expresses the opinions of modern

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Socinians, and illustrates the consequences to which they lead ; and on their principles we would ask, why *were* miracles and prophecies ever employed, as the means of establishing the authority of revelation ? We cannot suppose them designed for merely temporary and local objects : this would at once destroy the *universality* of revelation, and diminish, if not annihilate, its importance to ourselves. As forming part of the great scheme of the moral government of God, we must conceive them intended to be the means of accrediting some truth, or system of truths, involving in it, of course, all necessary obligations to duty ; and to constitute the primary reason for considering those truths and obligations as of Divine authority.

The first question must respect the attestations themselves,—their genuineness, their validity ; and if not personal witnesses of the facts, it must be applied to an investigation of the historical evidence for believing the testimony that records them. Here is full scope for the exercise of *reason* ; here it may employ all its powers of scrutinizing, without fear or limitation. And it is worthy of remark, that whatever we make of the record itself, the outward seal of its authority remains the same. It is so constructed by the wisdom of God, that the question concerning the antecedent authority of the Gospel, as separate from all views of its substance and contents, is not a question of sentiment, or of system ; but purely, and exclusively, a *question of fact*. This assertion is, we think, capable of the most satisfactory and decisive proof ; and we cannot see how it could have been otherwise in the first promulgation of Christianity.

This view gives to miracles and prophecies their just value and importance ; and it is of peculiar consequence, as teaching us to distinguish between the evidence and the doctrines of Christianity ; and not to confound the admission of the one with the belief of the other. It illustrates the *use* of evidence ; not to be itself the sole object of faith, as the generalising principles of Socinianism teach us, but to be the authoritative sanction of the doctrine promulgated on the ground of that evidence. And is it not reasonable to believe what God has revealed ? Can we assign a better reason for our faith than that authority ? And is it not the height of arrogant presumption to assert, that we must first ascertain whether the doctrine accord with our antecedent views and previous notions before we cordially admit it, even though a testimony, divinely accredited, clearly and explicitly reveal it ? And yet this is the very essence and spirit of Socinianism ! Dr. Priestley scrupled not to assert that miracles themselves could not prove the doctrine of atonement. He says, we must judge of the reasonings as well as the facts of scripture ; and his admirers and imitators are in no respect behind him. It requires no small portion of critical perspi-

cuity to find out the difference between their language, in reference to obnoxious and unyielding passages, and the very ribaldry of scepticism itself.

To examine the evidence, and ascertain the meaning of revelation, appears to us to be the only province of Reason. In the latter department of its office, Mr. W.'s discourse on the test of truth has furnished some useful and appropriate advice. After explaining the text, 1 Thess. v. 21. "Prove all things, &c." as meaning—"Bring all things to the test," he introduces some excellent remarks on the mode of reasoning employed by Socinian critics, in condemning and explaining away the import and authority of Scripture; and concludes with several important observations on the right method of conducting our inquiries into the meaning of the sacred volume. We cannot resist the temptation of transcribing the following passage.

'In making our appeal to the Scriptures we should beware, on all occasions, of secretly indulging a wish to discover any part of them, however small, to be spurious. From a lowly sense of the deceitfulness of our hearts, and on account of the degree in which such a wish is in danger of biassing and perverting our judgments, we should be the more especially jealous of ourselves, in those instances in which the particular passages in question contain, or seem to contain, any thing that is inconsistent with the opinions which we may previously have formed: and no word, or text, or passage, should be pronounced an interpolation, without the clearest *critical evidence* of its having formed no part of the original record, as dictated by the Spirit of God. The truth is, such words, and texts, and passages, are so very few in number, and in every respect of such a nature, that the unlearned reader of the English translation needs not be under the slightest apprehension of being led, from *this* cause, into any erroneous sentiment; for I question if there be any one sentiment, or principle, contained in the Scriptures, of which the truth depends on a solitary text.

'On this part of my subject what is to be said for the candour of our opponents in rejecting, as they do, from the canon of Scripture, the first two chapters (excepting the introduction) of the Gospel by Luke, and the first two (except the genealogy of our Lord) of the Gospel by Matthew? There can hardly be conceived (I put it seriously to their own consciences) a more shameless violation of all the established rules of sacred criticism, than their conduct as to these portions of Scripture. For on what authority do they proceed in the rejection of them? Not, as they themselves admit, on the authority of any versions or manuscripts; for the passages are found in all the manuscripts and versions that have yet been discovered. But the Gospel of Matthew, used by the sect of the *Ebionites*, wanted, it seems, according to the testimony of two of the ancient fathers,* the

* Epiphanius and Jerome. Even this, however, has been shown to be unfounded. Dr. Lawrence, in his "Critical Reflections on some

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first two chapters : and the first two chapters of Luke's gospel were wanting in the copy of that gospel used by *Marcion*, a heretic of the second century. What then is the nature and amount of this authority ? It is, *in the first place*, as already noticed, an authority directly opposed to that of all versions and manuscripts, without a single exception, that have yet been discovered. It is therefore, secondly, an authority, the admission of which, in these circumstances, is a flagrant departure from the canons of biblical criticism, laid down as the result of long experience, by the most eminent critics, and recognised, and sanctioned, and professedly adhered to, by our opponents themselves. But it is also, *thirdly*, an authority, even with regard to the passages in question, in itself inconsistent and contradictory. The Ebionites, they admit, on the authority of one of the ancient Fathers before alluded to (Epiphanius) *mutilated* the copy which they used of the gospel according to Matthew, by *taking away the genealogy*. They therefore think proper to *retain* the genealogy ; and yet, on the sole authority of these same acknowledged *mutilators*, they reject the remainder of the first two chapters ! Marcion, in like manner, rejected, according to their own statement, the *whole* of the first two chapters of the Gospel by Luke ; and yet, in *opposition* to that authority, and without assigning a reason, they *retain* the introductory verses to Luke's Gospel, while in *compliance* with it they *repudiate* all that remains of these chapters. Fourthly, It is an authority which, if consistently followed, would lead to the immediate rejection of *the whole of the Old Testament*, and, at least, *almost the whole of the New*. For by the same authority on which the Editors of the improved version of the New Testament, and Unitarians in general build, respecting the omissions in question, we are informed that the *Ebionite* canon of the New Testament rejected the last three Gospels, and all the Epistles of Paul : and as to *Marcion*, that he rejected the Old Testament, and every part of the New which contained quotations from the Old ; and that the only Gospel he used was that of Luke, from which too he expunged whatever he did not approve. Such is the authority which, in defiance of all versions, and of all manuscripts, as well as of all the critics, and, among the rest, Griesbach himself, who not only admits the passages in question, but never gives the slightest hint of them ever having been doubted ;—such is the authority which is brought forward to

important misrepresentations contained in the Unitarian version of the New Testament," (a work which will well repay the trouble of a careful perusal,) has shewn, by reference to preceding critics, and by quotations adduced by himself, that the latter of these Fathers, instead of asserting the absence of the first two chapters of the Hebrew Gospel used by the Ebionites, has asserted the very reverse : and that the former, instead of considering that gospel as the "original" gospel of Matthew, written in the Hebrew language for the use of "the Jewish believers," pointedly stigmatised it, as an imperfect, spurious, and mutilated copy. See the work of Dr. Lawrence referred to. pp. 24, 25, 41, 44, and pp. 19, 21.

set aside these portions of the sacred volume! And such being the nature of the authority, is it possible to avoid a suspicion, is it a breach of charity to entertain it,—that there must have been in the minds of those who reject these chapters a secret *wish to find them spurious?* a predisposition to lend a willing ear to whatever could be adduced with the remotest semblance of plausibility, to bring them into discredit? They contain accounts of the incarnation of our Saviour, which cannot be made to comport with the Unitarian creed; and this seems to afford the only key to the mystery of their being rejected as interpolations, or even branded as doubtful on such authority. They are on universally acknowledged principles *critically right*; but they are, unhappily, *systematically wrong!* pp. 178—182.

The next two discourses are ‘on the doctrine of atonement, and on its practical influence.’ The texts are Rom. iii. 25, 26. and 1 Cor. vi. 19, 20. The former of these is an interesting and animated exposition of the prominent thoughts of the text; but it is not equal in point of critical ability to other discourses in the volume. We are, however, aware of the difficulty of discussing such a subject *critically*, and, at the same time, *usefully* and *intelligibly* before a popular assembly. Happily for the interests of truth, it is a doctrine revealed with such unvarying and transcendent clearness in the sacred volume, that no critical acumen is necessary in order to a full and satisfactory exhibition of its scriptural authority. A cordial persuasion that the Scriptures are the word of God, and an unsophisticated determination to understand and receive their information without prejudice and without distortion, are the only essential requisites for attaining a speedy decision on this subject. To such inquirers Mr. W.’s discourse will be most satisfactory. It is luminous and convincing in all its arguments; it contains no unguarded and incautious statements; it interferes not with any of the disputes that obtain amongst the advocates of the doctrine; but is confined to an illustration of the plain and unequivocal declarations of Scripture.

The same general features distinguish the latter discourse on this subject; with this advantage, that it is more remote from the ordinary train of thinking, and is more happily characteristic of the ingenuity and eloquence that distinguish other parts of the volume.

It is succeeded by three excellent discourses ‘on the divinity, personality, and influences of the Holy Spirit,’ from Matth. xxviii. 19. and Rom. viii. 9. but the length to which we have extended our notice prevents us from exhibiting any abstract of their reasonings and illustrations. On the influences of the Spirit, we think that Mr. W. has discovered a felicitous combination of metaphysical accuracy and scriptural argument. It is evident that he has studied the subject devoutly and experiment-

ally. His discourse is not a merely systematic discussion, but displays an intimate acquaintance with the secret operations of that Divine Comforter. It is impossible to read it without perceiving that the writer is possessed of that 'celestial unction,' which enables him to discuss the subject in a manner the most efficacious and impressive. He closely inspects the causes of revival and decay in the spiritual life, and he is successful in directing the minds of others, because he has attended devoutly to the movements of his own. There is one passage which we would earnestly recommend to the consideration of our serious readers.

'If (says Mr. W.) we are destitute of Christian comfort and joy, it is, I think, of essential importance to have the conviction deeply impressed upon our minds, that *the cause is in ourselves*, entirely in ourselves. It is not God that withdraws from us, but we that withdraw from God. When we *have* withdrawn indeed, and by our backsliding deprived ourselves of "the joy of the Lord," and of the "light of his countenance," he may make us to feel our folly and our sin by refraining, for a time, from restoring it. But still let us remember, that the cause is in us; and that in every instance in which the effect does not arise from bodily or mental disorder, the cause is in its nature criminal. The manner in which some have spoken and written respecting the want of religious comfort, as arising from *the sovereign hiding of God's countenance*, while I am satisfied that it is not their intention to deny that there is a cause, and that that cause is sin in us, has yet frequently appeared to me, too much calculated to produce an impression of a different kind; to lead us when in this situation, or when we see others in it, to look upon ourselves, or on our fellow professors, rather as *tried* in the course of Divine Providence, than as decidedly "sinning against our own souls," and thus, in either case, to *pity* rather than *condemn*. Nay, sometimes, (such is the deceitfulness of the human heart) persons get hold of the notion, which has, perhaps, been suggested to them by the inconsiderate compassion of a well-meaning but mistaken friend, that their doubts and apprehensions are favourable symptoms of their spiritual state; and under the influence of a lurking unavowed impression of this nature, they cherish the melancholy, repel the consolations of the gospel,—and while they exhaust upon themselves the whole vocabulary of reproachful epithets, their very complaints are dictated by secret self satisfaction, and are contributing to its increase. In dealing with cases of this description, we ought surely to be on our guard against any principle, which tends to give ease to the mind in a state of unbelief and departure from God; which identifies dejection and despair with the afflictive visitations of Providence; and which thus enables such persons, with plausible self-deception, to maintain their good opinion of themselves, by finding the cause of their doubts in the sovereignty of God, rather than in their own sin.' pp. 361, 362.

Admitting, as we do most cordially, the general scope of these reasonings, we yet suspect that the case is put *too strongly*,

and that Mr. W.'s fears have led him to some apparent inaccuracies in this statement. We are not prepared to deny altogether, and in absolutely unqualified terms, the sovereignty of God in the procedure referred to ; though we think the principle is too frequently resorted to on such occasions. There are cases in which the decay of consolation ought not to be confounded with the decay of piety, and which it would be difficult to resolve either into bodily or mental disorder : at the same time this is not the case he has exhibited. In reference to it, however, we would just inquire whether any one can be considered as indulging 'dejection and despair,' who has all the while 'a good opinion of himself and his state ?' But without pursuing the subject, we consider it not irrelevant to the general design of this Article to remark, how perfectly unmeaning and uninteresting are all such inquiries as refer to *Christian experience*, in the estimation of those who have imbibed Socinian principles ! The very phrase is ridiculed by them ; and they consider it the height of fanaticism and cant to advert to such topics. The fears and hopes, the joys and sorrows of the spiritual life, are all without the range of their sympathies ; and it would be deemed an undoubted symptom of hypochondria or melancholy to *feel* on such a subject. They can apply to the ordinary operations of mind, their philosophical analysis ; they can trace the processes of sentiment and feeling, on every thing unconnected with religion ; but on their own principles we find in their character nothing that bears the slightest approximation to scriptural devotion. Conviction of sin, an anxious concern to obtain the Divine favour, an ardent and habitual solicitude to possess the proofs and evidences of enjoying it, spirituality of mind, the duties of the closet, self-examination, communion with God,—all these, and other subjects of vital consequence to the reality and influence of personal religion, are widely remote from the inquiries and speculations of Socinians. They "care for none of these things ;" and a "plain way-faring man," who knew only his Bible, and was happily ignorant of polemic theology, would be inexpressibly surprised to find a class of nominal Christians, whose principles directly tended to dissipate all his anxieties on these points, and exhibited them to the world as the chimæras of enthusiasm ! The *incongruity* and *incompatibility* of Socinianism, with such topics of thought and feeling, will convince every reflecting and serious mind of its direct opposition to the sacred Scriptures.

The last discourse is on the *Christian character*, from Acts xi. 26. There could not have been a better conclusion to a series of argumentative and controversial discussions. Here every principle, before contended for and explained, is made to bear upon our personal obligations, and comes home to our business and bosoms. We are compelled to feel and acknowledge

the importance of revealed truth ; it is no longer a speculation, a notion, the mere subject of intellectual power, to be rejected or received at pleasure. It is proved to be operative and influential in guiding our actions, in regulating our habits, and in forming our character : and in that character thus formed, and thus developed, we behold the heavenly nature and holy tendency of Christian doctrines. We read this discourse with unmingled and delightful satisfaction ; we found ourselves no longer in the turbid atmosphere of controversy, but in a pure and celestial region, breathing the air and element of heaven. We wished to forget for ever that there was such a pestilential exhalation as Socinianism, and were devoutly thankful to be without the reach of its fatal pollution. Accustomed to revere the authority of Scripture, we no longer found its tone of character relaxed, its sublime discoveries discarded, the Saviour it reveals robbed of his deity, and the sinner deprived of his hope. In the humble and cordial reception of every Christian truth, however opposed to our preconceptions, our prejudices, or our pride ; in the supreme devotion of our hearts to Him who " gave himself for us ;" in the obedient subjection of our lives to his service ; in the practical imitation of his example ; and in the " blessed hope" of his second coming, to complete his mediatorial economy and accomplish all the purposes of his grace ; we contemplate " the Christian character," and we feel an increasing attachment to those holy principles *on which alone* that character can be formed and supported. We are confident that no serious and candid inquirer can peruse this discourse, without perceiving that the lovely delineation it exhibits, is uniformly accordant with the sacred Scriptures ; and that all its moral beauty, and all its holy peculiarities are derived from the influence of those truths which Socinianism opposes and rejects.

Our readers can be at no loss to ascertain our opinion of the volume, of which we have given so ample and extended a notice. It is altogether one of the most able and satisfactory, on the Socinian Controversy, we have ever had an opportunity of commending to the attention of the religious world. The temper of the writer is candid and dispassionate ; his reasonings are in general distinguished by their acuteness and force ; and what is to us of special importance, he never loses sight of the question, as vitally connected with our dearest interests and our everlasting welfare. The notes in the appendix are highly creditable to the critical research and biblical knowledge of the Author ; and had we not wished *all* our readers, of every class, to study the volume for themselves, we should have selected more copiously from that part of it. This, however, was in a great degree unnecessary, in consequence of several elaborate articles on these subjects that appeared in a former volume of

our journal.* The style of Mr. Wardlaw is uniformly perspicuous, and, at times, distinguished by a happy felicity and elegance of expression; but it is occasionally deficient in energy, and capable of considerable improvement, if it had been less diffuse and expanded in some of the illustrations. There is also, at times, too great a proportion of scriptural phraseology, the introduction of which is the principal cause of that diffuseness to which we have adverted, and the effect of which is much less impressive in a volume, than when orally delivered. But these trifles we should not have mentioned, if we did not entertain the hope of being again instructed and gratified by his publications. He has already rendered essential service to the cause of scriptural truth; and we rejoice in the consecration of his talents to the defence and explanation of its principles.

Art. V.—*History and Antiquities of the Cathedral Churches of Great Britain*. Illustrated with a series of highly-finished Engravings, exhibiting general and particular Views, Ground Plans, and all the Architectural Features and Ornaments in the various Styles of Building used in our Ecclesiastical Edifices. By James Storer, Vol. I. 8vo. pp. iv. 126, with 64 octavo Engravings. Price demy, 3l. 3s. or 7s. 6d. per Part; super royal 5l. or 12s. per Part. London, Rivingtons, Murray, &c. 1814.

EVERY one who has an eye to see and a soul to feel, must, on entering York cathedral or chapter-house, the cathedrals of Lincoln, and Winchester, or on contemplating the majestic front of Peterborough cathedral, experience irresistible impressions of mingled solemnity and delight, such as none but similar edifices are capable of producing. If he should enquire when were these extraordinary specimens of architectural skill, rivalling in their execution and surpassing in sublimity the proudest structures of Athens and Rome, erected; what would be his astonishment, had he not previously ascertained the fact, on being told in reply that ‘they were built during the *dark ages*!’ When but few even of the clergy could read, and scarcely any of them could write their own names; when nobles lay upon straw, and thought a fresh supply of clean straw in their chambers once a week a great luxury; when monarchs usually travelled on horseback, and when they met wrestled with each other, for the amusement of their courtiers; then it was that architects whose names have not reached us, and whose manners and course of instruction are merely con-

* E. R. Old Series, Vol. V. pp. 24, 236, 329.

jectured, raised buildings almost to the clouds with stones most of which they might have carried under their arms. Rude men, untaught by science, applied the principles of arcuation, of thrust, and of pressure, to an extent which would have made Wren and Jones tremble. Men, ignorant of metaphysical theories, so blended forms and magnitudes, light and shade, as to produce the artificial infinite and the real sublime. Men, who lived in times of the grossest superstition, erected temples for the worship of God, which seem as if intended to rival in durability the earth on which they stand; and which, after the lapse of several ages, are still unequalled, not only in point of magnificence of structure, but in their tendency to dilate the mind, and to leave upon the soul the most deep and solemn impressions. This is an anomaly in the history of the Fine Arts, which has never been adequately explained; the investigation of the subject, however, is worthy of the attention of the philosophic and inquisitive. It would indeed be easy to speculate on this interesting topic, and to assign a plausible account of the matter; but as it would be equally easy to demolish with one hand what is erected by the other, we shall reserve our more mature reflections for some subsequent occasion, contenting ourselves for the present with briefly noticing the volume before us.

It is the intention of the Editors and the Proprietors of this work to comprise the descriptions of all the cathedrals of Great Britain within the compass of four volumes. That which is now on our table is devoted to the cathedrals of Canterbury, Chichester, Lincoln, Oxford, Peterborough, and Winchester. The description of the first of these edifices, is illustrated by eighteen engravings; the second, by nine; the third by ten; and each of the remaining three by nine. It is due to the respective artists to say, that they are, in general, admirably executed. The perspective is usually correct, the points of view are happily chosen, and the light and shade judiciously thrown. Some of the plates, indeed, exhibit very striking specimens of accuracy and force of representation, especially considering the smallness of the scale which has, of necessity, been adopted. Among these we may name the interior view of Canterbury cathedral from the entrance to Becket's Crown, and the S.W. view of that cathedral, the magnificent west fronts of the cathedrals of Lincoln and Peterborough, the chapterhouse at Lincoln, the interior, and Guymond's tomb, Oxford cathedral, the rich ruins of the cloisters at Peterborough, and Winchester cathedral from the ruins of Wolvesey. Besides the several interior and exterior views of the different buildings, there is given a ground plan of each cathedral, on which, however, by a very ingenious contrivance, the graining of the

roof is sketched. To have rendered the graphic illustrations complete, there should have been given vertical sections of each edifice, similar in kind, but superior in execution, to those exhibited by Mr. S. Ware, in his 'Treatise on Arches and their 'Abutment Piers.' These would have been of great use in showing the mechanical science displayed in our cathedrals: and we trust they will not be omitted in the subsequent parts of Mr. Storer's work.

The engravings, however, though in the main extremely good, are by no means the most valuable portion of this undertaking. The sketches of the history and antiquities of the several cathedrals, are extremely interesting, and, with very few exceptions, correct. They not only present a connected account of the progress of each edifice from its original foundation to the present period, interspersed with scientific observations upon the successive modification in the architecture of the middle ages; but they exhibit also a comprehensive, though concise, view of the origin, progress, and actual state of the several episcopal sees, including much curious information relative to the introduction of Christianity into the British Isle. The numerous rites, ceremonies, and customs, introduced from time to time, by the Romish, and rejected by the Protestant Church, are noticed as they chronologically occurred, according to the place of their first adoption. The various persecutions either experienced or practised by the clergy, are fairly recorded, and, in most instances, the real virtues and vices of ecclesiastics faithfully portrayed.

It is a novel and striking feature of this work, that it presents complete, and, as far as we have been able to examine, *correct* lists of Archbishops, Abbots, Bishops, and Deans, who have been connected with the several edifices and sees; together with brief notices of their several characters. The only inadvertency we have noticed in this part of the work, relates to Dr. *Peckard*, the late dean of Peterborough, who is 'said' 'to be author of the life of Nicholas Ferrar.' That Dr. Peckard wrote that memoir, is as notorious as that Blackstone wrote the Commentaries on the "Laws of England." Indeed the Divine, as well as the Lawyer, prefixed his name to his performance.

We shall venture upon a single quotation, but it will be a rather long one. It relates to *Theodore*, a Greek of Tarsus, in Cilicia, who was the eighth Archbishop of Canterbury; and one who laboured most actively to introduce learning as well as religion into England.

'Theodore was in his sixty-sixth year, and in 668, was consecrated by the pope. He was detained at Rome four months, till his hair

grew to make a crown; for being a Greek he was shaved; the pope gave him the tonsure, and consecrated him; but so jealous was Vitalian of his principles, that it is said he sent Adrian as a monitor with him to Britain, lest he should introduce the customs of the Greek church. Hence commenced the prelacy of one of the greatest men which ever graced an episcopal throne. The monks and papists have artfully vilified his memory, some by their praises, others by their censures; but it is to the great Theodore, that Britons have to be grateful for the blessings of the Gospel. He transferred christianity from the lips to the heads and hearts of our countrymen; he introduced no works of supererogation, no idle ceremonies; but made learning and science, as they always ought to be, and naturally are, the hand-maids of religion: he was neither the slave nor the fautor of the Greek or Roman church, but the firm adherent of the church of Christ. To diffuse knowledge and piety, to awe the wicked and cherish the good, to exalt religion by enlightening and improving its votaries, to meliorate the condition of his species, to adore and magnify the names of his Creator and Saviour, were the chief objects and glory of his advanced life. "He changed (says Innet, after "Bede) the whole face of the axon church, and did more towards "enlarging the authority of the Archbishop of Canterbury than all "his predecessors." He might have added, that he did more to establish christianity on an immutable basis in this country than any prelate since the apostolic age. Heterodox notions and lax discipline prevailing to a dangerous extent, he held a synod at Herutford (Hertford) in 673, where he presented the British bishops with a book of canons, which received their hearty approbation; and by the grandeur of his mind and benignity of his manner, gained the esteem and deference of every pious man in the country. In 680, he held another synod at *Haethfield* to investigate the Monothelites. In the disputes of Bishop Wilfred he was no less active; and when this bigot appealed to Rome, a thing then equally novel and ludicrous, the court very properly laughed at him, and Theodore treated his Roman authority with the utmost contempt, maintaining the judicious decrees of the councils, that "all controversies should be "settled in the provinces where they arose, and that the authority "of the Metropolitans should be final and unappealable."

'The bishops of Rome, indeed, had not then assumed any superior power; they had never expected nor received any greater respect or authority than what necessarily attached to their reputation for learning and piety; hence the right to appeals was never conceived by them; and when appealed to, their decisions, as in the present instance, passed for nought. Theodore evidently acted and felt himself perfectly independent: he owed no obedience in spiritual matters to any power but that of heaven; loyal to his adopted sovereign, faithful to his conscience, zealous in the diffusion of Divine truth, he called synods, deposed inefficient priests, consecrated bishops, and *founded schools* throughout the kingdom. In the diocese of Wilfred, he conserated bishops Bosa of York, Eata of Hexham, Edhed of Lindsey, Trumberth of Wagulstad, and Cuthbert of Lindisfarn; instituted or restored, say Florence and Dicet, the bishoprics of

Worcester, Lichfield, Leogerensem and Dorchester. It has been observed that he had "a bold and overbearing temper;" but with more truth, that he "possessed the spirit of government." He instituted schools, we should rather say *colleges*, in Canterbury, in other parts of Kent, and at Cricklade near Oxford, where he and Abbot Adrian "drew together large numbers of students, to whom "they read lectures on divinity, philosophy, arithmetic, geometry, "astronomy, and sacred music." Hence, as Birchington observes, he justly received the title *Magnus*. Such indeed was their extraordinary success in teaching, that the venerable Bede, a cotemporary and most respectable authority, assures us that "*many of their scholars were able to speak Greek and Latin with the readiness and fluency of their mother tongue.*" Among their pupils were Tobias bishop of Rochester, a *vir doctissimus*, Ostforus or Ostfor, bishop of Worcester, Aldhelm, bishop of Sherborne, a poet, and John of Beverley, archbishop of York. Of Theodore himself, a man no less learned than a friend to learning, there remained of all his writings only his *Penitientiale*, which has been considered a model of that kind of composition. Being advanced in years, he gave an example of Christian forgiveness, by sending for Wilfred, and offering him his friendship. His life, indeed, was a happy practical illustration of his religious principles: imitating the energy of St. Paul and the benevolent meekness of St. John, he directed our countrymen to the paths of both temporal and eternal happiness. To his memory we owe respect and gratitude; he brought into our island a most invaluable library of Greek * and Latin books, with several copies of the Scriptures, which happily survived the wreck of ages; he planted among us the language of the gospels, and sowed those seeds both of divine and human learning, which, under the blessing of providence have grown and flourished in our country, have exalted our religion, and consequently our morality, expanded our minds, embellished them with science, and added to our physical enjoyments the comforts of the arts. Those who unfortunately cannot relish the animated pious effusions of Chrysostom, (which, however, would have equally served religion and virtue, had they been less severe on women,) may at least respect the man who brought the *επεα πτερόεντα* of Homer to our shores. In the time and by the exertions of Theodore, observes Malmesbury, learning so flourished in our island, that from "being "a nursery (or nation) of tyrants, it became a peculiar seminary of "philosophy." The present age bears ample evidence of the benign effects of Theodore's wisdom; the lessons of piety and learning which he left us, may have been suppressed, but were never annihilated.— "The human mind, indeed, is not a plant that buds, flowers, and decays in a summer's sun; it requires the lapse of ages to develop its full powers, to convert the savage into the civilized man. This should teach us the value of education. Even in our city of Canter-

* 'The copies of Homer, David's Psalms, and Chrysostom's Homilies brought by Theodore, were still extant at the beginning of the last century.'

bury, the disinterested observer will recognise traces of that mellow maturity, which sufficiently indicates the happy effects of early civilization. For this we are deeply indebted to our good archbishop Theodore, who being old and full of days, expired in his eighty-eighth year, on the 19th of September 690.'

'To the illustrious Theodore, the first truly protestant archbishop, we felt bound to pay our grateful tribute. convinced that if St. Paul did not preach the gospel in our island, his townsman extended its influence and identified it with our soil. It is in vain that monks and friars have laboured to make him a papist : his learning and Christian piety, and his religious principles have descended unallayed to Wickliffe, Greathead, Cranmer, and the present day.'

We have extracted the preceding passage, not because we admire the style in which it is written, but because it conveys information at once interesting and but little known, respecting a bright ornament of our early episcopal Church. It would gratify us to see more ample justice done to this active and learned prelate. The requisite materials for his life are by no means out of reach : and if it be thought reputable for Protestants to draw up memoirs of popes and cardinals, simply because they were patrons of literature, how hostile soever they might have been to true religion or to liberty of conscience ; we cannot but think it would be full as honourable, and far more useful, to trace the benefits resulting from the exertions of a man who was as anxious to promote piety, as learning ; and who resisted papal encroachments with as much constancy and success, as he taught the unlearned how to think, the obdurate how to feel, and the despairing sinner, where to seek for refuge and consolation.

Our readers will perceive that we think well of the volume before us. In truth, we are of opinion that much commendation is due to the spirit of the proprietors, the ingenuity of the artists, and the judgement and research of the different writers. We cordially wish them an ample reward in the liberality of the public.

Art. VI. 1. *Astronomie Théorique et Pratique*; Par M. Delambre, Trésorier de l'Université de France, Secrétaire perpétuel de l'Institut pour les Sciences Mathématiques, Professeur d'Astronomie au Collège Royal de France, Chevalier de la Légion d'Honneur, &c. 3 gros vol. en 4to pp lxxiv 1925: avec 29 planches. Paris, M^m. V. Courcier, 60 francs. (London, Bossange, Masson, and Co. 5l 8s.) 1814.

2. *Abrégé d'Astronomie*, ou Leçons Élémentaires d'Astronomie Théorique et Pratique; Par M. Delambre, Chevalier de l'Empire, &c. 8vo. pp. xvi 652: avec 14 planches. Paris, M^m. V. Courcier, 10 francs. (London, Bossange, Masson, and Co. 18s.) 1813.

THE number and variety of treatises on astronomy, have been as great during the last thirty years, as the progress of this branch of science has been rapid; yet, before the publication of the volumes now on our table, there were only two works, which could with any sort of propriety be denominated complete treatises on astronomy; we mean the respective performances of M. Lalande, and Professor Vince. The first of these was rich in information, but excessively defective in point of method and arrangement, manifesting in almost every page, the strange gossiping propensities of that singular astronomer, and not less singular *man*, Lalande. Professor Vince's work *also*, we mean his "Complete System," in three quarto volumes, and not his ill-proportioned dwarfish abridgement of that treatise,—is at once copious, profound, and valuable; exhibiting an extreme variety of methods and investigations; and containing an extensive, correct, and well arranged series of astronomical tables. But, though the variety and excellency of its contents, render it a rich acquisition to every mathematical student, he will, nevertheless, be often tempted to complain, that this treatise also is defective in arrangement; that its author does not seem to have duly appreciated the logical requisites of a good treatise; and that he too generally neglects to reduce the comprehensive materials he has brought together, into the symmetry and order which are so fascinating in a well digested work of science.

There was room, then, even if the science of astronomy had not made some considerable advances since the treatises of Lalande and Vince appeared, for another work on this interesting subject; and we cannot but rejoice that the labour has been undertaken by a philosopher so adequate to the due completion of it as the Chevalier Delambre. This new course of instruction for young astronomers, is constituted principally of the lessons or lectures he gave in the Royal College at Paris, during six years prior to its publication. We cannot better either explain the motives which prompted

this distinguished astronomer to the undertaking, or develop the principles by which he was guided in its execution, than by translating a portion of his first chapter. After remarking that the solution of one of the simplest problems which could well be proposed, viz. the determination of the hour of the day by the observation of a star, presupposes, independently on the uniformity of the diurnal motion, the knowledge of the precession, the aberration, the nutation, the refraction, and, if the body observed were a planet, of the parallax, and all the planetary inequalities, he proceeds thus:—

‘Hence it results that the student who would devote himself to the science of astronomy, is reduced to this alternative, either to *read* and reflect for a long time before he can make the simplest observation, or to *observe* for a long time without at all comprehending the reductions of every kind which he is obliged to apply to the immediate results of his observations: it cannot be till after some months’ application, that he will be able to assign any reason for the practice which he has adopted blindly and on the word of his preceptor.

‘This inconvenience must have been thought inevitable, and so it is to a certain point, since no astronomer either ancient or modern, in the numerous treatises we possess, has taken any care to subject himself to a more satisfactory and luminous order; but each contents himself, for the most part, with an exposition more or less methodical, of phenomena and of processes, supposing throughout, the observations carefully made and carefully reduced, without showing *how* those reductions are made; a matter, indeed, respecting which many authors have kept the most profound silence.

‘Yet this inconvenience will be considerably diminished, if he who would become an astronomer will apply himself first to observations. A study of a few hours will suffice for the acquiring of those ideas which have led to the invention of the principal astronomical instruments: a noviciate of a few days will suffice to familiarize the use of those instruments, to observe with precision the passage of a star over the different wires of a telescope, to regulate a pendulum, to measure a zenith distance, to compute the first reductions; and, in fine, to keep a register in which may be found in succession all the data which will conduce, step by step, to the explication of the system of the world, and to the calculation of all the celestial motions.

‘Thus, observation will precede theory, and the theories will spring by degrees from the computation of the observations. I shall take for data only the most striking phenomena, such as an attentive observer cannot fail to remark: I shall suppose the student to possess only the most elementary knowledge of mathematics: I shall, however, suppose him capable of raising himself above prejudices, and of rectifying by reason the errors of his senses: but, he must be equally freed from all contrary notions, which

cannot be regarded as less than prejudices in him, if he have adopted them without mature examination: he shall doubt of every thing, and only yield to *evidence*; and yet he shall discover, of himself, by the observations, the system of astronomy, such as it was sixty years ago, that is to say, before the modern analysis had explained and computed the celestial motions, even to the minutest irregularities.

‘ It has been said, with much reason, that Astronomy is the daughter of Time. We are not in a state to explain clearly, or to predict a phenomenon, till it has been frequently observed; and astronomy has several phenomena which only return at very long intervals; nor is that the only cause which has retarded the course of this science. The progress of inventors was very slow, because they did not enjoy the aids which are now within our reach. In the state of perfection which the mechanical arts and the analytical science have now attained, fifty years would be sufficient to elevate astronomy, nearly to the point of perfection it has now reached, even if it had been little, or not at all, cultivated previously.

‘ By profiting by our actual knowledge, and availing ourselves of the invention of telescopes, and the progress of horology, we shall show by what process a geometer might now discover all that we know of astronomy. But, if the reader cannot make the observations himself, we shall imagine that he can consult the collections which have been made during the last fifty years: he may take the observations simply as the observer has disposed them in his registers; he may compare those of different astronomers; and he will at once be convinced that they have all desirable authenticity.

‘ Without adopting any hypothesis, any system, he shall only reason from incontestible facts. If he have an observatory at command, or possess instruments, his own observations, should he continue them solely for a few years, will enable him to find the same theories, to deduce the same consequences; but with a little less precision and certainty, in proportion as the interval has been short.

‘ We shall suppose, then, that a young man, struck with the regularity of the celestial motions, devotes his *nights* for a year or two to the observation of the stars and planets; that during the *days* he observes the transits and the altitudes of the sun’s upper and lower limbs, especially at the meridian; that he employs himself in finding rules for the solution of such problems in spherical astronomy as thus occur: he will not even need for some time to regard the earth as a globe; this knowledge will long be useless. He will ascertain which of the phenomena are regular, and the small irregularities which affect them; and though he may not, at first, perceive the causes, he will at least possess the measure and the rules of the calculus which will determine them nearly to the minuter circumstances. Thus will he learn astronomy, such as it was sixty years ago, and with this approximate

knowledge, he may find mathematically the small corrections which reduce the science to its present state.

'To the observations made, more than half a century ago, by Lacaille and Bradley, we shall join those which Dr. Maskelyne published regularly for more than forty years, and the work in which all the recent observations of M. Piazzi are registered; and, finally, those of the Board of Longitude, published annually in the *Connaissance des Temps*.

'According to this plan, we shall admit nothing which is not decisively proved; we shall even vary the proofs as often as we shall judge necessary. Thus we shall cause to pass in review all the parts of astronomy; we shall present them in a different order from the authors who have preceded us; but the form alone will be changed.

'Some authors justly celebrated, have pursued a method nearly similar to those in treatises of geometry or algebra, and have attempted to invent the science for their readers. Thus they became exposed to the reproach of giving long treatises but little complete. The reason probably is, that in geometry and analysis, if all the theorems are essentially connected with some preceding theorem, we do not always see the necessity of passing from the first to those which are corollaries; since the same theorem may have a great number of consequences, which have little analogy to one another, and of which we do not see the utility: while in astronomy the phenomena to be explained occur continually as we proceed. Our treatise, therefore, will be complete when the whole is explained, and when we possess rules of computation for every particular. Thus we shall treat of nothing useless; we shall omit nothing essential; and we shall not be detained longer upon the subject, than if, after the example of Lacaille, we had at once supposed the observer at the centre of the sun.

'Our demonstrations generally commence by the manner of synthesis; the purely analytical method not being always either the easiest or the shortest. When the problems appear susceptible of an easy construction, which will speak to the eyes, we shall employ it in preference; such construction may furnish us with the fundamental equations: but if analysis can afterwards simplify that formula, and present it in a shape better fitted for computation, or should facilitate the combinations and lead to more general and fertile results, we shall not permit those advantages to escape.

'That this word *analysis*, however, may not alarm any of my readers; let it be remarked, that astronomy, if we omit the planetary perturbations, requires only the knowledge of the most elementary theorems of geometry, the simplest rules of algebra, a few of the chief properties of the conic sections, the two fundamental theorems of the differential and integral calculus, and above all, spherical trigonometry, which astronomy itself has called into existence, and which we shall deduce even from our observations with the aid of rectilinear trigonometry.'

We have made this long extract unhesitatingly, because it will be interesting, not only as it serves to develop the plan of Delambre's work, but as it explains the means which, in the estimation of this experienced astronomer, may best be pursued to attain a knowledge of his favourite science. We shall now proceed to examine, with as much minuteness as our limits will allow, the several parts of the treatise; first presenting an outline of the contents of each volume, and then pointing to the more ingenious and valuable portions of it.

The first volume is divided into nineteen chapters, from the first of which, containing an introductory sketch of the plan, the preceding quotation has been translated. In the following chapters the Author treats, in succession, of the observations which *first* appear requisite, the pendulum and astronomical telescope, observation of the sun, gnomonics, ancient and modern instruments, plumb-line and level, vernier, micrometer and reticle, circles, quadrants, and transit instruments: to these succeed a sketch of spherical trigonometry, with its application to gnomonics, and an explication of the trigonometry of the Greeks: and these again are employed in the investigation of refraction, twilight, and parallax, in the formation of a catalogue of stars, in tracing the annual course of the sun, the diurnal motion, and the method of 'corresponding altitudes.'

In this volume we find many particulars worthy of notice, but can specify only a few. Thus, on the subject of trigonometry, the Author exhibits a very perspicuous view of that of the Greeks, and demonstrates the celebrated formulæ of Napier with great simplicity and elegance. He also deduces a variety of formulæ presenting the relations between four, five, and six parts of spherical triangles, and tending to simplify the differential expressions of these triangles. Of those differentials he exhibits a more complete and methodical collection than we have hitherto seen; and he adds a very curious table for the verification of trigonometrical formulæ. He also lays before the reader some ingenious rules to facilitate trigonometrical *mnemonics*.

From the application of trigonometrical theorems to the observations of the stars, the general uniformity of their motion is inferred, at the same time that some minor irregularities lead to the detection and determination of what is denominated *refraction*. This subject our Author treats copiously and elegantly. The construction given originally by Cassini, leads immediately to the formula of Bradley, namely, $r = p \tan (z - qr)$, r being the refraction that corresponds to the zenith distance z , p and q co-efficients to be determined by observation. He examines the different formulæ of Simpson, Boscovich, Laplace,

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&c. ; and with regard to that of Simpson, first published in his "Dissertations," in 1743, he remarks, that though it is only an approximation, it is one of the best ; that it will serve very well for observations upon all such heavenly bodies as do not go beyond 78° in zenith distance ; and that when it ceases to be exact, all others, even the most refined, become doubtful. He suggests ready means of comparing other formulæ with this of Simpson, furnishes a valuable comparative table of refractions according to a variety of theorems ; and, lastly, points out convenient means of deducing from observation the requisite constant quantities, and indeed of drawing a table of refractions from observations alone, without recurring to any abstract theory.

Thus far the Author has proceeded as though the astronomical observer were posited at the centre of the celestial motions. But may an astronomer assume this as a probable hypothesis ? or must he abandon it ? In order to free the student from the delusions of sense, and lead him to the discovery of the true state of things, Chevalier Delambre pursues, through the latter half of his first volume, a most masterly train of induction, of which we would fain give a perspicuous sketch. He investigates the formulæ which relate to parallax, giving them the requisite developments to ensure exactness and facilitate computations. The theory he here presents is entirely trigonometrical, the parallax depending solely upon the *distances* either of the observer, or of the heavenly body, from the centre of motion. The formulæ at once indicate the circumstances which best conduce to the discovery of the relation which subsists between those two distances, and this relation is all which their use requires. Hence the student is taught to infer, with certainty, that the fixed stars have not any diurnal parallax ; and is prepared to form and arrange a catalogue of them by their right ascensions and declinations.

This catalogue, however, is not to be regarded as possessing all possible precision, since the observer has not yet any idea of aberration, of nutation, or even of the precession : nevertheless, the precautions suggested ensure the relative positions of the fixed stars from all but almost imperceptible errors, and these may be removed, and the catalogue perfected, by means of the method of reductions. To this, our Author proceeds by comparing two well-known and authentic catalogues, the one prepared by Piazzi, in 1800, the other by Lacaille, in 1750. From this comparison he deduces the *precession*, and even the general formulæ which may afterwards be applied to each particular star. These formulæ, deduced solely from observation, are explicable by a conical motion of the axis of the equator about

another axis, which soon afterwards is discovered to be that of the ecliptic. But the knowledge of that is not here necessary: for, though the student is not yet in a state to apply the complete formula, he sees that the known part suffices for the relative positions, which may be determined at all times from observations made in a space of six months. The positions of the fixed stars thus determined for the day of each observation, serve to ascertain those of the *sun* for every day in a year. From this determination it is shown, that the apparent annual course of that luminary is a great circle inclined to the equator: the inclination of this circle to the equator, and the stars near which the common intersection falls, are ascertained for the year 1800: the same particulars are determined, from Lacaille's tables, for 1750: and the comparison of the two sets of results shows the retrogradation of the equinoctial points; proves, also, that the axis of the equator turns about the pole of the ecliptic; and furnishes a complete knowledge of the precession, and of the formulæ by which it may be computed. Here the Chevalier completes the explication of spherical astronomy, and of the diurnal motion both of the sun and of the stars. He then computes their risings and settings, the seasons and climates; and terminates both the first volume and this branch of his admirable induction, by an ingenious theorem for the correction of corresponding altitudes.

In the course of the preceding induction, he introduces a simple but elegant synthetical solution of the problem of the *shortest twilight*. But upon this, being a matter of pure speculation, we cannot dwell: it is time we should turn to the second volume. The order observed in this volume will be evident from the contents of its several subdivisions. The subjects here treated in succession, are, the sun and its principal inequality; elliptical motion; the hypotheses of the sun's motion, and of the earth's motion about the sun, with reasons for preferring the latter; different species of time; risings and settings of the planets; equation of time; the construction of solar tables; the moon; eclipses; the planets in their order, with a general table of the planetary system.

When tracing the inequalities of the sun's annual motion, M. Delambre first explains them after the manner of the ancients by an eccentric or an epicycle, and then deduces from those theories expressions which are found of the same form as those of the elliptical motion, and which both enable the student to estimate the errors of the ancient hypotheses, and lead him to the true elliptic theory and the Keplerean laws. He exhibits several methods of computing tables of the equation of the centre, the

radius vector and its logarithm, true and mean anomalies, &c. one of which is new, simple, and proceeds directly to its object with all requisite precision. Here, also, he presents some valuable formulæ by Gauss, Oriani, Lagrange, &c. which, we believe, are as yet but little known in England; and he exhibits several comprehensive and useful tables. Other valuable tables are given in the disquisitions on the equation of time, and on the solar reductions to the meridian and the solstice.

The three last chapters in this volume abound with elaborate and excellent investigation. The theory of the moon is presented with great perspicuity and elegance; and a very ingenious method is given for finding, by observation and classifying, all the perceptible inequalities in the motion of that luminary. The determination of the lunar revolutions, or months, lead naturally to the theory of *eclipses*. The Author exhibits a very simple graphical construction, by which the principal circumstances of eclipses may be determined with sufficient accuracy for most practical purposes; furnishing, indeed, as we have ascertained by trial, the times of the beginning, middle, and end of an eclipse, each within a minute. Here it is that the great utility of the theorems concerning parallaxes is evinced. But the Author, at the same time that he shows how advantageously they may be employed, shows also how the student may attain his object without having recourse to them. He proposes a new and ingenious trigonometrical method of computing, more simply and more exactly than by any other process we have hitherto seen, all the circumstances of an eclipse of the sun, moon, star, or planet, the lines of commencement and termination, the phases, &c. for all parts of the earth. The whole is reduced to the computation of two triangles, the one spherical, the other rectilinear; the same formulæ serving for all the phenomena, which is a peculiar advantage of this method. Our Author elucidates the method by a detailed example.

Among the interesting matter relating to the planets, in the copious chapter of 176 pages which terminates the second volume, we find some curious formulæ for the computation of rare and important phenomena, by Delambre himself; and farther theorems applicable to the motion of newly discovered planets and comets, extracted from a work by M. Gauss, entitled, "*Theoria Motus Corporum cœlestium in Sectionibus conicis solem ambientium*."

The subject of transits of inferior planets over the sun's disk, is treated with considerable perspicuity, and the use of the transits of Venus especially, in determining the parallax of the sun, is shown by a very full account of the observations, processes, and deductions, in the case of the celebrated transit of 1769.

The Author gives us the medium result of fourteen separate determinations of the sun's parallax $8''57$, the extremes being $8''41$ and $8''75$. He also presents the reader with two tables, in one of which he exhibits the principal circumstances of all the transits of *Venus*, from the year 902 to the year 2984, and all the transits of *Mercury* from 1605 to 1894. From these tables we shall extract all which relates to future transits, beginning with that which is to occur in the present year, but which, from some singular omission, is neither mentioned in the *Nautical Almanac*, nor the *Connaissance des Temps*. These results cannot but be interesting to men of science; and possess this peculiar advantage, that being computed from modern tables of the sun and planets, they are much more correct than the results of Dr. Halley, which have usually been presented in our Encyclopædias and other general repositories of scientific information.

The reader will observe that the times of conjunction, and of the middle of the transits, are given in the following tables for *Paris*. They will be reduced to the corresponding times for the meridian of *London*, by deducting 9 minutes, and 43 seconds, from each.

TRANSITS OF MERCURY.

Years.	Conjunction.	Mean time.	Geocentric Longitude	Middle Time.			Semi duration.			Shortest distance.
				n	m	s	h	m	s	
1815	11 Nov.	14 44 19	7 18 52 42	14	46	18	2	13	52	9 14 N.
1822	4 Nov.	14 2 24	7 12 6 53	14	39	34	1	21	37	14 0 S.
1832	5 May	0 0 43	1 14 56 45	0	27	21	3	28	2	8 16 N.
1835	7 Nov.	7 57 15	7 14 43 8	8	21	42	2	33	53	5 37 S.
1845	8 May	8 3 39	1 18 1 49	7	42	18	3	22	33	8 58 S.
1848	9 Nov.	8 1 47	7 17 19 19	1	59	3	2	41	33	36 N.
1861	11 Nov.	19 29 54	7 19 54 44	19	29	54	2	0	23	10 52 N.
1868	4 Nov.	18 53 6	7 13 9 42	19	27	41	1	45	21	12 20 S.
1878	6 May	6 47 51	1 16 3 50	7	4	34	3	53	31	4 31 N.
1881	7 Nov.	12 46 59	7 15 46 57	13	8	53	2	39	2	3 57 S.
1891	9 May	14 54 18	1 19 9 1	14	26	53	2	34	20	12 21 N.
1894	10 Nov.	6 36 26	7 18 22 9	6	45	49	2	37	36	4 20 N.

TRANSITS OF VENUS.

Years.	Conjunction.	Mean time.			Geocentric Longitude.	Middle True Time.			Semi-duration.			Shortest Distance.	
		h	m	s		h	m	s	h	m	s	'	"
1874	8 Dec. 16	17	44		8 16 57 49	15	52	48	2	4	41	13	51 N.
1882	6 Dec. 4	25	44		8 14 29 14	4	59	2	3	1	43	10	29 S.
2004	7 June 21	0	44		2 17 54 23	20	36	19	2	44	50	11	19 S.
2012	5 June 13	27	0		2 15 45 22	13	46	46	3	20	45	8	20 N.
2117	10 Dec. 15	6	37		8 18 56 52	14	43	21	2	22	50	13	0 N.
2125	8 Dec. 3	18	40		8 16 28 33	3	53	51	2	48	20	11	28 S.
2247	11 June 0	30	23		2 20 13 16	0	0	34	2	7	52	13	17 S.
2255	8 June 16	53	56		2 18 4 1	17	8	30	3	36	2	6	23 N.
2360	12 Dec. 13	59	9		8 20 56 9	13	38	52	2	42	47	11	49 N.
2368	10 Dec. 2	10	2		8 18 27 48	2	47	26	2	29	22	12	37 S.
2490	12 June 3	58	35		2 22 31 58	3	23	19	1	2	14	15	14 S.
2498	9 June 20	21	2		2 20 22 37	20	30	19	3	46	24	4	29 N.
2603	15 Dec. 12	54	16		8 22 55 36	12	35	15	2	56	47	10	50 N.
2611	13 Dec. 1	11	12		2 20 27 38	1	49	51	2	15	20	13	20 S.
2733	15 June 7	23	56		2 24 50 30	6	43	13				17	9 N.
2741	12 June 23	43	59		2 22 40 58	23	47	59	3	53	23	2	35 N.
2846	16 Dec. 11	53	15		8 24 55 22	11	35	55	3	7	24	9	56 N.
2864	14 Dec. 0	13	29		8 22 27 45	0	53	41	1	54	10	14	12 S.
2984	14 June 3	2	22		2 24 59 1	3	1	13	3	56	9	0	45 N.

The third volume, to which we must now proceed, comprehends eleven chapters, and treats of the following subjects : viz. stations and retrogradations of the planets ; rotations of the planets ; aberration and annual parallax of the stars ; nutation ; displacing of the ecliptic, and different motions of the stars ; comets ; satellites ; magnitude and figure of the earth ; nautical astronomy ; projections of the sphere ; the calendar.

This volume, like the preceding two, abounds with elegant investigation, comprehensive deductions, and useful tables. We can, however, select only a few particulars. The subject of aberration is important, by reason of the striking confirmation of the Copernican hypothesis which it furnishes, and of the way in which correct formulæ for this species of reduction tend to give accuracy to astronomical observations. M. Delambre exhibits many theorems for aberration which are both simple and new ; at least new to us, and to astronomers generally, although he assures us he has employed them for thirty years. We regret much that they are not of such a kind as can easily be presented in this analysis.

To the subject of comets the Chevalier devotes 275 pages. Besides the methods of Lambert, Olbers, Lagrange, Laplace, and Legendre, which he exhibits with considerable perspicuity, he gives an entirely new method of his own. He gives the ex-

pression for the anomaly and the radius vector, on the elliptic hypothesis, and all the theorems for cometary orbits, under a form of which the first term is the only one to be retained when the orbit is regarded as parabolic. Thus the student may always see what may be safely neglected, and if the parabola is insufficient, he may attempt several ellipses.

‘ Cette méthode,’ he remarks, ‘ n’emploie que des opérations les plus usuelles de l’astronomie ; elle n’offre aucun calcul difficile ni long, les erreurs y sont presque impossibles, et quand on a trouvé une parabole approximative, on en peut corriger à la fois tous les élémens sur la totalité des observations, par le moyen des équations de condition, comme on fait pour les planètes. Ce moyen de rectification me paraît plus simple, plus direct, et plus satisfaisant qu’aucun de ceux qu’on a proposés jusqu’ici, et qui sont tous fondés sur les méthodes de fausse position.’

The Author next presents a few speculations upon the nature of comets, and their tails ; upon which, however, as if conscious he could throw no new light on that obscure subject, he does not dwell. He gives, what is much more valuable, some excellent tables for the orbits of comets, occupying 40 pages, and serving greatly to simplify both the direct and inverse problem concerning these bodies, which has so long perplexed astronomers. Here he acknowledges his obligations to the preceding labours of Barker and Zach, and seems by a comparison of their tables to have detected some errors in those of the latter astronomer.

The thirty-fifth chapter, on the figure and magnitude of the earth, may be regarded as a very comprehensive and valuable abridgement of the principal theorems and deductions in the celebrated ‘ *Base du Systeme metrique*.’ M. Delambre gives first a succinct history of attempts at measuring the earth ; then traces the plan of operation, and the best methods of computation, in reference to the triangles, azimuths, latitudes, compression of the terrestrial spheroid, terrestrial refraction, reduction to the level of the sea, &c. He also points out the means of confirming or correcting the measurements of meridians by experiments on the lengths of pendulums, in different latitudes. We regard this as, altogether, one of the most interesting portions of Delambre’s work.

The two last chapters contain an elegant treatise on projections of the sphere, and a dissertation on the calendar, in which some curious theorems are investigated by means of the indeterminate analysis. Among other ingenious rules and formulæ, we noticed those which have been proposed by M. Gauss, for the determination of *Easter*. They differ from all other rules we have seen, in this respect, that they are independent. We shall

give them here, not merely as a matter of curiosity, but as of some utility.

1. Divide the number of the year proposed by 19, and call the remainder a .
2. Divide the same number by 4, and call the remainder b .
3. Divide it also by 7, and call the remainder c .
4. Divide $(19a + M)$ by 30, and call the remainder d .
5. Divide $(2b + 4c + 6d + N)$ by 7, and call the remainder e .
6. For the Julian Calendar, make $M = 15$, and $N = 6$, constantly.

	M	N
For the Gregorian Calendar, from 1582 to 1699	22....3	
1700....1799	23....3	
1800....1899	23....4	
1900....1999	24....5	
2000....2099	24....5	
2100....2199	24....6	
2200....2299	25....0	
2300....2399	26....1	
2400....2499	25....1	

7. You will have for Easter-day, either $(22 + d + e)$ of March, or $(d + e - 9)$ of April.

This rule is general for the Julian Calendar; in the Gregorian, there are only two exceptions.

1. If the computation give April 26th, substitute the 19th.

- If it give April 25th, substitute the 18th.

Suppose, to exemplify this rule, we find Easter-day for 1816.

$$\frac{1816}{19} = \frac{19.95 + 11}{19} \dots a = 11 \quad 19a = 209$$

$$\frac{1816}{4} = \frac{4.454 + 0}{4} \dots b = 0 \quad M = 23$$

$$\frac{1816}{7} = \frac{7.259 + 3}{7} \dots c = 3 \quad 19a + M = 232$$

$$\frac{19a + M}{30} = \frac{232}{30} = \frac{30.7 + 22}{30}, \dots d = 22$$

$$\frac{2b + 4c + 6d + N}{7} = \frac{0 + 12 + 132 + 4}{7} = \frac{148}{7} = \frac{7.21 + 1}{7}, \dots e = 1$$

$$22 + d + e = 22 + 22 + 1 = 45 \text{ March} = 14 \text{ April.}$$

$$\text{or } d + e - 9 = 22 + 1 - 9 = 14 \text{ April, as before.}$$

Hitherto we have been speaking of M. Delambre's complete treatise in three quarto volumes. Of his 8vo. Abridgement we need not say much. It is conducted upon the same plan as the larger

work, but with fewer details, fewer developments, fewer tables, fewer examples to illustrate the theoretical processes, and a less variety of methods. In the complete treatise, it was the object of the Author to give all which might be useful to the professed astronomer, except what relates to physical theory : in the Abridgement, he has restricted himself to the exhibition of such theorems and processes, as may serve for one who wishes to obtain a correct idea of the science, without attaining expertness as an observer, and without tracing all the minuter points which would be examined with care by the profound investigator. In the publication of the two works, the Author followed a different course from what has been usually pursued, and permitted the Abridgement to appear about two years before the larger treatise from which it was extracted.

We shall conclude with two remarks. *First*, Although these volumes are by no means such as English readers in general will be inclined to regard as elementary, they are certainly not of difficult perusal. Let any one who is moderately conversant with geometry, analytical trigonometry, and the first principles of the Differential Calculus, set himself in good earnest to go through the Chevalier's longest investigations ; and, how startling and formidable soever they may at first appear, he will find them comparatively simple. This arises from the Author's admirable perspicuity, and his true regard to logical order.

Secondly, We know of no work in which writers of all countries are quoted, and their methods described, adopted, criticized, or amended, with so perfect a freedom from national partiality. M. Delambre seems to regard science as of no country, or we should rather say, of all countries. The English, Germans, Swedes, Italians, Spanish, Sicilians, men of all countries, and of all ages, are made to contribute to this great work : all are treated fairly ; their talents are duly appreciated ; the merits of their respective improvements and discoveries unhesitatingly admitted ; and every one who has in any measure promoted the science, if his labours are known to our Author, receives ample justice. This is truly an enviable example of candour !

On the whole, we regard the Chevalier Delambre's as by far the most comprehensive, methodical, and erudite treatise on astronomy which has yet appeared. Unfortunately, it abounds with press errors : but we have no doubt that the Author will soon be enabled to lay before the world a new edition in which these will be removed : we shall then regard his performance as one of the finest models of human genius and industry which have been produced in the nineteenth century.

Art. VII. *The Cross-Bath Guide*; being the Correspondence of a Respectable Family upon the subject of a late unexpected Dispensation of Honours. Collected by Sir Joseph Cheakill, K.F. K.S. &c. &c. &c. fcap. 8vo. pp. 92. Price 3s. 6d. Underwood. 1815.

THERE is a considerable proportion of satirical humour in this jeu d'esprit. Its design is to expose the alleged impolicy and absurdity of the late liberal dispensation of military honours, in the creation of a legion of knights. The invidious partiality of the distinction conferred, the mockery of an empty title to those who have not the means of supporting it, the embarrassments introduced in the court of precedence, by the new creations, and the unhappy effect on female vanity of honours so unexpected, are depicted with a great degree of spirit and shrewdness, and in easy versification. The title will immediately remind our readers of Mr. Anstey's humorous production. If the imitation is not quite equal, in point of wit, to the original, it has the superior merit of being free from those violations of decency which disgust us in the *New Bath Guide*. One verse, however, in the song, at p. 47, we wish that the Author had not obliged us to mark as an exception.

The following will serve as a sample of the letters. It contains an account of the first dinner given by Mr. Hitchins on occasion of his son Thomas's elevation to the dignity of a Star, and is addressed by Miss Margaret Capper to her sister Dinah at Bath.

I wrote all the cards, and can fully explain
 Who and who were the folks that composed the grand train;
 Though Cousin invited some brother stars too,
 But with him and his set I had nothing to do.
 Each name on the list I'm about now to send,
 Is that of some great and particular friend.
 Sir Audrey Fitztrollop, whose shield has a bar,
 But cover'd, he hopes, by a red hand, and star;
 The Rev. Sir Luke Chaplyn, for lawn rather wild,
 Promoted for christening Lord Faddleville's child;
 Sir John Jukes, Sir Mark Hicks, Sir Job Snipe, Sir James
 Hare,
 All four, in succession, of London Lord Mayor;
 Sir Christopher Congo, the India Director,
 Of a trade to the Terra Stultorum projector;
 Sir Benjamin Billings, who brought his own dish,
 Of the company chairman for catching fresh fish;
 The great farrier-surgeon, Sir Parkynson Proctor,
 Sir Timothy Clearwell, our family-doctor;
 Five stars of the navy, and three of the army—
 A party like this is enough to alarm ye!

In truth uncle Hitchins was caught in a scrape
 By the party assembled, but made an escape
 Through native good-humour. When dinner was served,
 As rights of precedence are strictly observed
 On solemn occasions, no creature would stir,
 For no one there present was less than a Sir.
 Off hobbled my uncle, as bowing they stood,
 And left Tom to drill them as well as he cou'd,
 (Which cannot be done, now, in due etiquette,
 Without a Court Guide, or a London Gazette :)
 When dinner began, what a fuss and a pother !
 The guests soon perceiving each Sir had his brother ;
 Their host himself simper'd, with honour elated,
 And never perceived what in looks they debated—
 All trades and professions, of dignity jealous,
 Are piqued to be elbow'd in rank by their fellows :
 Though Peers precede Knights without any demurs,
 A Sir, of one calling, hates all other Sirs.
 My uncle presided with wonderful grace—
 “ Sir Benjamin, fish ? Aye, you like a good plaice ;
 “ Sir Giles, you were young when you enter'd the navy ?
 “ Sir Job, let me give you a little more gravy ;
 “ Sir Parkynson, used to the same sort of work, he
 “ Sir Philip, will help you to cut up the turkey ;
 “ Sir Harry, how long have you had your dragoons ?
 “ Sir John, wait a moment, there's plenty of spoons ;
 “ Sir Christopher, try this receipt for your curry ;
 “ Sir James, let me beg—help yourself—there's no hurry ;
 “ Sir Timothy, jelly ? 'tis wholesome *you* know :
 “ Sir Mark, things look ill, omnium's shockingly low”—
 “ Mr. Hitchins, I think half the city will break.”
 Mr. Hitchins began, at this word, to awake.”

Art. VIII. *Brief Memoirs respecting the Waldenses, or Vaudois, Inhabitants of the Valleys of Piedmont ; the result of Observations made during a short Residence among that interesting People in the Autumn of 1814. By a Clergyman of the Church of England. 18mo. pp. 42. Price 1s. Hatchard. 1815.*

THIS simple memorial cannot fail, we think, to accomplish its benevolent object. It is an appeal in behalf of an interesting people, whose very name constitutes a claim upon the affectionate sympathy of their fellow Christians,—“ descendants of a class of men who were, for a series of “ ages, “ destitute, afflicted, tormented ;” but “ of whom the “ world was not worthy !” With the character and history of the ancient Waldenses, their exalted heroism and cruel sufferings, few of our readers, we should hope, are unacquainted.

It is a page of history with which every Protestant especially ought to be familiarised: and the public are indebted to Mr. Wm. Jones, the author of a recent publication on the "History of the Waldenses," for bringing forward the subject again more prominently into general attention.

It appears that their more recent history discloses persecutions equally atrocious and sanguinary. To the Author of this "Brief Memoir" was presented, by a minister of the valleys, an affecting relation of their sufferings in 1686, when Louis XIV. instigated the court of Turin to measures correspondent to his own ferocious proceedings at the revocation of the Edict of Nantes. It is a manuscript of about one hundred years old; and the truth of its contents is attested by ten ministers, assembled in synod, the 19th Oct., 1716. We must be allowed to express our earnest hope that the manuscript, from which extracts are given, will not be suffered to remain longer in obscurity.

It is with the character and condition of the present simple occupiers of the valleys, that it is particularly the object of this Memoir to make us acquainted, with a view of exciting an active interest in their behalf. We need only add, to ensure its circulation among our readers, that any profit arising from its sale is to be devoted to the object for which it pleads. It is in contemplation to appoint a Committee to superintend the effective distribution of any sums of money which may be raised for the Vaudois. The author justly remarks that 'it is unquestionably the duty of believers to endeavour to promote, and to pray for a revival of piety in churches once renowned, as well as for the diffusion of Divine truth among the heathen.'

Art. IX. *Religious and Moral Reflections*, originally intended for the Use of his Parishioners. By Samuel Hopkinson, S.T.B. formerly Fellow of Clare Hall, Rector of Etton, and Vicar of Morton-cum Hacconby. Second Edition. pp. 203. price 4s. Harris. 1814.

THIS is certainly a curious performance. Seldom have we met with so great a medley of incoherency, absurdity, and false doctrines. A few lines will be amply sufficient to convince our readers that this is not an unmerited censure. Immediately after the ample title page, and a table of contents equally singular, a kind of glossary is abruptly introduced, without any explanatory reason assigned, consisting of several hundred words, of which the following are specimens. The unlettered inhabitants of Morton cum Hacconby are gravely informed by their vicar, that 'to detract,' is to 'draw from;' that 'continual,' signifies 'without opposition;' that the 'author,' is the

‘beginner of a thing;’ that to ‘depart’ is to ‘leave the world;’ that *peel* is only applied to the quick noise of thunder; with several hundreds of similar valuable fragments of erudition.

As a specimen of incoherent and almost unintelligible writing, and, which is still worse, of gross mistatement, we extract the following paragraph.

‘Here it seems expedient to remark, that the foremost duties of Christianity, like the important concerns of common life, generally, take care of themselves: that, few, especially of the younger class, have the ability, inclination, and opportunity conjoined, at the outset of life, to commit enormous crimes. It is an old and just remark, confirmed by the experience of revolving ages, that “none became thoroughly wicked all at once.” As in virtue, so in vice, there are different degrees of attainment, which require some time, much practice, and suitable company to mature them. Seldom, for instance, do we hear of men, in plain defiance of laws divine and human, totally and daringly disregarding the celebration of the sabbath, openly and professedly violating God’s commandments. What, however, is more frequent than what is stiled even the better part of the Christian world to be indifferent about the sabbath? Parents, through a culpable fondness entirely to overlook or backward to check the early foibles of their children? What is more common, than persons in the higher walks of life being careless about the inferior branches of religion, as privately addressing the Almighty at entering and leaving the church: at the beginning and end of each succeeding day: sitting eagerly down and rising hastily from table, without so much as once mentioning the name of their gracious benefactor: using words in familiar conversation and repeating improbabilities as facts, which, if not a direct breach of the fourth Commandment, are, at the least, not such as become the Gospel of Christ? However insignificant these and such offences separately considered may appear in our own eye, still, in an aggregate sense, they undoubtedly constitute a very important part in the general failings of Christians.’ pp. 15—17.

Our readers will have observed, with some surprise, not only that the ‘open violation of God’s commandments’ *seldom* occurs, but also that the neglect of secret devotion is classed by this public instructor, among the *failings* of Christians, and the duty itself among the inferior branches of religion.

On the subject of confirmation. Mr. H. writes thus:

‘This is one of those necessary duties required by the Christian Church, which appears, *as clear as any thing can appear*, from Acts viii. 17 and 18, to have originated with St. Peter and St. John.’ p. 104.

On this irrefragable basis, he proceeds to establish the exclusive right of bishops, who, it seems, are alone the proper successors of the Apostles, to administer this sacred ceremony.

To prove that our charge of false doctrine is not unfounded, the following sentences will be more than sufficient.

‘ Be assured that if in your several vocations and capacities, from time to time, you continue to *do your best* according to what the Gospel *generally* enjoins, the Holy Spirit will neither leave nor forsake you.’ p. 49.

‘ Christ having ordained, in his church, two sacraments only as *generally necessary to salvation*,’—&c. p. 43.

‘ Forbearing one another, and forgiving one another, be assured, will have a considerable degree of influence towards our Creator’s forgiving us. It is a *principal*, certainly not the only qualification necessary for divine acceptance, at the last.’ p. 112.

When describing the impressions with which Christians should approach the Lord’s table, Mr. H. uses these remarkable words :

‘ Rely not *too much on the mercies of God*, nor on the merits of his Son, for not even the regular repetition of this most solemn institution can or ought to afford any certain hopes of happiness, unless these very hopes are hereafter strengthened by the succeeding course of a godly, righteous, and sober life, to the end.’

In perfect accordance with the preceding citations, it is manifest throughout the volume that the Rev. Author scrupulously avoids exhorting his parishioners to “ believe on the Lord Jesus Christ ;” that if he adverts occasionally to the merits of Christ, it is uniformly with reference to his intercession, and not to his atonement ; and that the subject of regeneration is as completely excluded, as if it formed no part, either of the volume of inspiration, or of the doctrine of that Church of which he is a beneficed minister.

Our readers will not be surprised to learn that these Moral and Religious Reflections are dedicated to the Bishop of Lincoln.

Art. X.—*Evangelical Hope* ; An Essay. By Daniel Tyerman. 12mo. pp. xii. 236. Price 4s. Burton. 1815.

THE few small works written by this Author, had previously prepared us to receive with pleasure the intimation of his intention to add to their number. We had already considered him as a serious and affecting writer on morals and on religion ; as a benevolent Christian, devoted to the advancing of the

immortal interests of his fellow creatures ; and as a zealous minister, seeking and embracing the best opportunities of discharging the high demands and duties of his office.

Under the title of "An Essay on Evangelical Hope," he has here presented us with remarks on the different and opposite views which men entertain of the Deity, of themselves, of the Scriptures, and of Heaven. In this Essay, he carefully distinguishes between the hope of the Christian, and the hopes of the hypocrite, the Pharisee, and the man of the world. He strongly urges every one to a close examination of his own heart ; and furnishes, in as ample a manner as his space allows, those encouragements which every good man needs in this state of darkness and in this world of trial. Would our limits permit, we should gladly extract some passages which have given us no small pleasure, and which exhibit evident proofs that the writer both understood and felt his subject. His remarks are not indeed distinguished either by novelty or genius, but they bear the more valuable impress of a sound mind, and of a benevolent heart. There are, however, in this little volume some few things which are by no means in accordance with its general character ; and we shall the more cheerfully point them out, from the hope of their being corrected in the event of a future edition being called for, and that it will not displease the Author who anticipates 'essential advantage from 'those remarks which the pen of criticism may offer upon its 'contents.'

The following we consider to be a very censurable passage.

'Those who maintain the sentiment, which they call falling from grace, are remarkable for their gloom and melancholy ; which, when their sentiments have their legitimate effect upon them, become depicted in their very features.' p. 175.

How could a man of Mr. Tyerman's good sense, suffer himself to write and print this libel upon one of the most upright and useful communities of modern Christians ? We approach, probably, much nearer to Mr. T.'s views on this sentiment, than to theirs ; but we deny the existence of the effect which he ascribes to their supposed error. In circumstances not unfavourable to observation nor wanting in evidence on this subject, it is our decided opinion, that they who hold the possibility of losing the principle of Evangelical hope, *are* as happy, and *appear* as happy, as they who are 'persuaded it can 'never be lost.' The persuasion of which our Author speaks, produces happiness in the Christian's mind, exactly in proportion to his holiness ; that is, to the evidence he has in himself,

and which he exhibits to others, that he *is* a Christian. For any one to attempt, under other circumstances, to render himself happy by such a persuasion, would be as absurd as it would be wicked. He would be comforting himself with an assurance of reaching the goal, and of receiving the crown, before he had commenced the race, or even entered the lists.

Let us consider for a moment a man, who believes in the possibility of falling from grace, in possession of the evidence we have mentioned. He gives unequivocal proof in every part of his disposition and conduct, that he is a son of God, being "made meet for the inheritance of the saints in light." Is he rendered miserable by the view which he takes of the terms of his security? Does he *moan* and *frown* because he thinks that his final happiness is suspended upon his "enduring to the end?" Is he even unhappy till he becomes unholy? And when a believer in the doctrine of final perseverance becomes unholy, does Mr. T. wish *him* to comfort his mind by the 'persuasion that his hope can never be lost?' We have been the more particular on this point, because we think our Author has strangely mistaken the feelings and features of a large and increasing body of 'the excellent on earth!'

We think, also, that Mr. T. might have stated the doctrine of final perseverance in terms less liable to objection and abuse than those which he has chosen. We were struck, on reading his work, with the difference in his mode of asserting this, and some other equally important though less controverted truths. He frequently places the latter before his readers in all the native beauty and purity of revelation. When he does not profess to quote from scripture, he often adopts its style of expression. But when he comes to a doctrine which the inspired writers have expressed more cautiously than any other, he abandons this method, and clothes his sentiments in language which we deem extremely objectionable. The following are instances.

'Whenever God implants this principle in the mind, he will never suffer it to be eradicated.'—'God never excited a hope of future bliss in the soul of a sinner, and then hurled him into the gulph of endless despair.'

How different these representations of the doctrine from those we receive from Prophets and Apostles! "The *righteous* shall hold on his way; and *he that hath clean hands* shall grow "stronger and stronger" "He that *endureth to the end* shall "be saved." "Who shall also *confirm* you unto the end, that "ye may be blameless in the day of the Lord Jesus."

Art. XI. *Sacred Dramas*; chiefly intended for young Persons: the Subjects taken from the Bible. To which is added, Sensibility, an Epistle. By Hannah More. Nineteenth Edition, with Additions and a Portrait of the Author. 32mo. Price 2s. 6d. Cadell and Davies. 1815.

IT is not necessary that we should characterize or recommend a publication that has obtained a circulation so extensive as Mrs. More's *Sacred Dramas*. As a work intended for young persons, aiming to exhibit the characters of Sacred History in an interesting light, and to insinuate religious instruction by the medium of dramatic narrative, it merits high commendation, and its tendency is, in our opinion, unexceptionable. The work is now brought under our notice by the recent additions. These consist principally of a fourth part to the Drama of "Moses in the Bulrushes," in which Miriam is represented as describing, under prophetic inspiration, the future deliverance of Israel from Egypt, and the overthrow of Pharaoh and his host.

We are sorry we have no room to shew, by an extract, the happy finish which the Author has given to this production of her earlier years.

Art. XII. *A Voyage to Abyssinia, and Travels into the Interior of that Country*, executed under the Orders of the British Government, in the Years 1809 and 1810; in which are included, an Account of the Portuguese Settlements on the East Coast of Africa, visited in the Course of the Voyage; a concise Narrative of late Events in Arabia Felix; and some Particulars respecting the Aboriginal African Tribes, extending from Mosambique to the borders of Egypt; together with Vocabularies of their respective Languages. Illustrated with a Map of Abyssinia, numerous Engravings, and Charts. By Henry Salt, Esq. F.R.S. &c. Royal 4to. pp. 580. Price 5l. 5s. Rivingtons. 1814.

(Concluded from page 236.)

IN passing near the mountain Devræ Damo, 'one of those distinguished fastnesses, which, in the earliest periods of the Abyssinian history, served as a place of confinement for the younger branches of the reigning sovereign,' our traveller, himself a native of Litchfield, was very powerfully reminded of the author of *Rasselas*.

As the journey had hitherto tended toward the south, at a time when the sun was proceeding northward, and yet every day the climate was found more temperate, and the vegetation backwarder, Mr. S. concluded he must have arrived at a great height

above the level of the sea ; and continually regretted an accident which had rendered his barometer useless for the purpose of ascertaining this fact.

Passing through a district under the command of a lady, the Ozoro Asquall, Mr. Salt, with two of his friends, diverted his course from the road to make her a visit. Having lost her father, she was found exemplifying literally, if we rightly understand our Author, the scriptural mode of mourning 'in sackcloth and ashes.' On such occasions, it is usual in this country, he says, to disfigure the person as much as possible, in proof of the sincerity of grief. Had Mr. S. found her, at his return, under a new course of these austerities, and the cause of it the death of her husband, the most squalid exhibition she could have made, would hardly have prevented some scepticism as to the depth of her sorrow. They found him at her house by sufferance, his proper district being at a considerable distance, and she choosing to reside in her own. He was a gentleman of very proper manners, and appeared to have been effectually disciplined to feel that he was in the company of his betters ; still, however, not to such an unlimited extent but that his presence operated in some slight degree of restraint on her manners. It was a marriage to which, when a widow, she had been reluctantly constrained by the Ras. But even when there has been no such compulsion or reluctance, Abyssinian ladies of rank, it seems, are accustomed to assume a superiority over their husbands ; and they always retain their own estates after marriage, together with their maiden names.

The party arrived, at length, at Chelicut, where the Ras was then residing, and till they could be introduced at court in due form, were accommodated at a burnt-down mansion on his beautiful estate there. During the interval, Mr. Salt's curiosity was highly gratified by the sight of some of the rare and famous Galla oxen with enormous horns, a species which Bruce had never been fortunate enough to see. He refutes Bruce's assertion, that this extraordinary size of the horns is a kind of disease.

'I should not venture,' he says, 'to speak so positively upon this matter, had I not indisputably ascertained the facts ; for the Ras having subsequently made me a present of three of these animals alive, I found them not only in excellent health, but so exceedingly wild that I was obliged to have them shot. The horns of one of these are now deposited in the Museum of the Surgeons' College, and a still larger pair are placed in the collection of Lord Valentia, at Arley Hall. The length of the largest horn which I met with was nearly four feet, and its circumference at the base, twenty-one inches.

'It might have been expected that the animal, carrying horns of so extraordinary a magnitude, could have proved larger than others

belonging to the same genus ; but in every instance which came under my observation, this was by no means the case. The accompanying etching, which was copied from the original sketch (taken from the life,) may serve to convince the reader of this fact.' p. 259.

All due arrangements and formalities preceded the introduction at the court, then at Chelicut. Among the principal points, the dress had been judged so important by Mr. Salt, as to be prepared before his leaving England, in a rich and stately, and an altogether foreign fashion ; for we may well believe what he says of the effect of our mode on the Abyssinians ; ' as to the common European costume, I had formerly observed that it tended to excite a species of contempt and ridicule that occasionally became very unpleasant in its effects.'

Their reception by the Ras was in the highest degree both complimentary and friendly.

' We were met by two chiefs, who in honour of the mission dismounted from their horses, and uncovered themselves to the waist as they came up to pay their compliments. The number of attendants increased every moment as we advanced to Chelicut, and, before we reached the gateway of the Ras's mansion, we found some difficulty in making our way. At length, with a great bustle and a confused clamour, which on such occasions is reckoned honourable to the guests, we were ushered into the presence of the Ras. All the chiefs who were present stood up uncovered on our entrance. The old man himself, who was seated on his couch, rose up with eagerness to receive me, like a man meeting with a long lost friend ; and, when I made my salutation, joy seemed to glisten in his eyes, while he welcomed me with an honest warmth and cordiality, that nothing but genuine and undisguised feeling could inspire.' 'He did not seem to have been much altered during my absence, and the pleasure which he evidently manifested at our meeting, was exceedingly gratifying to the whole of our party. He inquired with great anxiety respecting my health, and declared he had always felt a kind of presentiment that he should see me once again before he died.'

Such a reception could not fail to produce in our traveller, every imaginable predisposition to receive the evidence of the Ras's being a very superior man to what, in Mr. S.'s former visit, he had judged him to be. This judgement, pronounced in Mr. S.'s portion of Lord Valentia's work, is here referred to, in order to be revoked. It is after relating a number of the Ras's proceedings and exploits that he remarks,

' From the preceding narrative of affairs it will appear, that on my former journey I had entertained an erroneous opinion respecting the character of the Ras, as, at that time, I conceived that he owed his elevation more "to his cunning than to his strength of character." In this I was undoubtedly mistaken ; since he is distinguished still more for his intrepidity and firmness than by the policy with

which he has uniformly ruled the country under his command ; having been successfully engaged in more than forty battles, and having evinced on these occasions even too great a disregard of his own personal safety in action.

‘ At the time of Mr. Bruce’s arrival in the country, in 1770, Ras Welled Selassé was a young man of some consequence about the court, so that, considering him, at that time, to have been three or four and twenty, his age must, at the period of my last visit to the country, have amounted to about sixty-four ; a point somewhat difficult of proof, from the extreme delicacy which existed of making enquiries of this description among his followers.’

His father had once held the government of Tigré, in a short interval of the command of the famous Ras Michael ; but the return of that ‘ old lion,’ as he is still emphatically denominated in the country, while it displaced the father, left to the son, who had holden an important office, no escape from death but in the fastnesses of the wilderness, whence he carried on a predatory warfare. It is related, that during this period, he sent a general challenge to the army opposed to him, to fight, on horseback, any two chiefs together ; and

‘ Two men of distinguished bravery having been chosen for the purpose, he went down into the plain to meet them, and killed both with his own hand ; possessing, notwithstanding his small and delicate form, such peculiar skill in the management of two spears on horseback, that it was said in the country to be unequalled. This unexampled exploit raised his character as a warrior to the highest pitch ; and the particulars of the combat still continue to form a favourite topic of conversation among his followers.’

After incurring still more extreme peril through the treachery of Michael’s successor, he at length acquired by arms the command of the province of Tigré, or rather of the still ampler territory of ‘ all the provinces eastward of the river Tacazze.’ According to the general law and custom of the victorious soldiers of fortune, such an advancement to absolute power should have been a fair introduction to a course of vindictive or capricious cruelty, or of low and sottish debauchery, or of restless military mischief. But it seems this Welled Selassé took another fancy ; (for what else can it be called, when an acquirer of authority does not conform himself to so many illustrious examples ?) and we must make another short descriptive extract to shew whether the singularity was for the better or the worse ; premising that the wars which are mentioned as a part of his administration, appear to have been really dictated by justice and necessity.

‘ The duties of the Ras’s situation, who may be regarded as an independent ruler, are extremely arduous, some notion of which may be formed by a reference to the map, where the extent of the country,

under what may be called "his personal jurisdiction," is marked out. Throughout this extensive district, all crimes, differences, and disputes, of however important or trifling a nature, are ultimately referred to his determination, all rights of inheritance are decided according to his will, and most wars are carried on by himself in person. To rule a savage people of so many different dispositions, manners, and usages, as the Abyssinians, requires a firmness of mind, and a vigour of constitution, rarely united in the same individual at his advanced age; yet, whenever I have seen him in the exercise of his power, he has shewn a vivacity of expression, a quickness of comprehension, and a sort of commanding energy, that over-awed all who approached him. During his continuance in power, he has made it his uniform practice to treat the different attempts at rebellion with perfect indifference; so that when those concerned in such conspiracies have, in their own imagination, brought affairs to a crisis, he has constantly expressed contempt rather than alarm at their machinations.

'After a second attempt against his life by the same persons, he has been repeatedly known to pardon, and even to permit the parties convicted to attend about his court, priding himself particularly on having never been guilty of the cruelties of Ras Michael, and being led with reluctance to the condemnation of a common culprit; while no possible provocation can induce him "to cut off a limb, or put out the eyes," or commit any other of the atrocious acts which stained the character of that extraordinary leader. His common mode of punishing those who conspire against him, is, by taking away their districts; for, as I have heard him often declare, "men are saucy" only when their stomachs are full;" a saying peculiarly applicable to the Abyssinians, who, when ruled by the hand of power, make admirable subjects; but when left to their own wills, become intolerably presumptuous and overbearing.' p. 328.

We confess we have very seldom been so sorry to think of any man's being near seventy year old. Collecting into one view all that the volume contains illustrative of his rare combination of qualities, his discriminative, comprehensive, decisive judgment, his indefatigable activity, his signal courage and presence of mind, his united peremptoriness and moderation, and the systematic rectitude of his principles and conduct, the reader will be forced reluctantly to acknowledge that, excepting what our own favoured country has to boast, the traveller could have found but little like him in any courts or palaces less remote than those of Chelicut. In the circumstances of the country he governs, he is so consummately adapted to his office, that each additional year of his life may be regarded as a special favour conferred by Providence on the people. And we wish that he, himself, would estimate his remaining life at too high a rate to surrender any very considerable part of it, (that we may advert to one of his faults) to the amusement of chess-playing, 'a game,' says Mr. S. 'to which he appeared greatly devoted.'

An agreeable change of amusement was afforded him for a while by the exhibition of the rich presents with which the mission was charged, and the arrangement of such of them as had an ecclesiastical reference in the church of Chelicut. There were 'a painted glass window, a picture of the Virgin Mary, and a handsome marble table, all of which fortunately arrived without accident, and gave particular delight.'

'The table was converted into a communion table, the picture suspended above it by way of an altar-piece, and the glass window put in a situation where it produced a remarkably pleasing, though not very brilliant effect.'

'It is scarcely possible to convey an adequate idea of the admiration which the Ras and his principal officers expressed on beholding these splendid presents. The former would often sit for minutes, absorbed in silent reflection, and then break out with the exclamation, "etzub, etzub," wonderful! wonderful! like a man bewildered with the fresh ideas that were rushing upon his mind, from having witnessed circumstances to which he could have given no previous credit.'

'The effect produced by the presents on the minds of all classes, became very apparent. The purity of our religion ceased to be questioned, our motives for visiting the country were no longer doubted, and our importance, in consequence, was highly rated.'

The mention of these presents from the Majesty of Great Britain may reasonably have suggested to the reader the question,—But what, all this while, is become of his Royal, or Imperial Majesty of Abyssinia?—For it was for him these fine things were intended, though committed to the Ambassador with the instruction to consign them in charge to the Ras, if it should be found impossible for the mission to advance to the capital of the empire. And it is quite time to notice, that though there was actually a person existing in the very solemn capacity of sustainer of the royal or imperial title, ycleped previously to such his high vocation, Eyto Egwala Zion, son of Ischias, he had little more to do than eat and sleep. He had been placed on the throne by an agreement, probably in the nature of compromise, between the Ras and Guxo, the powerful and, indeed, independent governor of the western provinces of Abyssinia; and lived at Gondar without wealth, splendour, or influence in the state; so that, says Mr. S. 'royalty may be considered for a time, almost eclipsed in the country.' The kingdom is in fact fallen asunder into three great divisions, independent on one another, and independent on any central or comprehending power. The limits and the included provinces and districts of these three divisions, are indicated by Mr. S. with much particularity, and the three great states are displayed in different

colours on a most splendid map. The first of them, comprehended under the denomination Tigré, forming the eastern part of Abyssinia, is the most powerful of the three, owing to 'the natural strength of the country, the warlike disposition of its inhabitants, and its vicinity to the sea coast, an advantage that has secured to it a monopoly of all the muskets imported into the country, and what is of still more consequence, of all the salt required for the consumption of the interior.' The second grand division is called by the natives Amhara, though that is strictly the name of a province which it does not include, and which has been conquered and occupied by the wild southern tribes denominated Galla. This division comprises the main eastern portion of the kingdom or empire, including Dembea, and, of course, the capital, and is governed by an unprincipled barbarian, whose name, Guxo, has been already mentioned, and who is, perhaps, the enemy most dangerous to the governor of Tigré.

The third, or southern grand division, consists of the united provinces of Shoa and Efat. This is separated from the others by the intervention of those encroaching barbarous Galla. This division has acquired the decided form of an independent state, 'the government having descended, for many generations, in a right line from father to son.' This chieftain is reported to be little less powerful than Welled Selassé, his military force consisting principally of horsemen, much celebrated for their courage in battle. His province of Shoa is noted for the richness of its land, and contains 'many large towns, and an immense number of monasteries.' Of some parts of this third division Mr. S. observes, that 'there is just reason to suppose that Ethiopic literature might be found in a more flourishing condition there than in any other part of Abyssinia, and that the inhabitants retain more of the ancient customs and peculiar manners of their forefathers, than either of the other two states which, together with them, once constituted the empire of Abyssinia.'

'The present state of Abyssinia,' says Mr. S. 'may with justice be compared to that of England previously to the time of Alfred; the government of the country being formed on the model of a complete feudal system. The constant disputes on the borders, the dissensions among the several chiefs, the usurpation of power by a few of the more considerable of the nobles, the degraded condition of the sovereign, and the frequent incursions of a barbarous enemy, too strongly bear out the comparison: though I fear that the result of the struggle, in which Abyssinia has for so long a time been engaged, is not likely to terminate in so favourable a manner as that which ensued in our own country, owing to a variety of causes which it would be here foreign to my purpose to enumerate.' p. 485.

It is evident, as he maintains, that the only chance for the restoration of any thing like union and regular government to this distracted country, would be in the augmented preponderance of Tigré; in other words, the ability of Tigré to reduce by arms the other portions of the country, for we can conceive no other way in which its ascendancy could materially avail. There is no imaginable principle of mere policy, that would draw them into harmonious combination, or even keep them quiet. No deputation of the prime of the world's philosophers, counsellors, orators, and intriguers, bearing the concentrated illuminatism of our cabinets, senates, and colleges, would convince any one of these chiefs, of the duty or wisdom of merging a lawless independent power in one general system of orderly government.

With a view to the desirable ascendancy of Tigré, Mr. S. is anxious for the removal of the obstructions which interrupt its communications with the coast, and for establishing a free intercourse between it and the English settlements in India. 'Were such a measure to be accomplished,' he says, 'and a branch of the royal family to be placed by the consent of the chiefs of Tigré on the throne at Axum, it might revive the political importance of the country, and ultimately lead to the most desirable results.' It is hardly worth while to observe, that in the case of any grand and successful exertion by the government of Tigré, it is likely that very little regard would be paid to hereditary claims. Such an exertion could be made only under some able leading chief, and such a leader, in the pride of success, would want no sort of instruction from genealogy as to *who* is the properest person for the throne. The subject leads Mr. S. again to deplore, very justly, the ascendancy of the Mahomedans in the Red Sea; a power which he considers as having passed into the very worst hands by the recent assumption, by the Pasha of Egypt, of the command at Jidda, from the Sheriffe of Mecca.

One of the first objects of Mr. S.'s anxious enquiries at Chelicut, was the practicability of reaching Gondar; and he soon ascertained, from Mr. Pearce and the Ras, the extreme difficulty and peril inevitable in an attempt to advance through a region under the power of the Ras's most deadly enemy. It may easily be imagined what were the incitements which inclined him, nevertheless, to risk the experiment; and it may be imagined, also, that he has since harboured no resentment against the Ras for the determination not to permit him, unless he would wait (it was then the middle of March) till after the rainy season, in October, should be past; at which time he, himself, intended a visit to Gondar, at the head of an army. So

protracted a stay was forbidden by his positive orders to return in the vessel that carried him out.

Liberty was readily obtained to make a pleasant excursion of ten or eleven days, eastward to the river Tacazze, and the foot of the mountains of Samen, the two loftiest summits of which, named Béyeda, and Amba Hai, were covered, in the middle of April, with snow. The party were conducted and guarded by a gallant young chieftian, whose very romantic history is given as a striking illustration of the state and manners of this half-civilized nation. They traversed a wild and uncultivated tract, where

‘A broad expanse of dark brush-wood surrounds the traveller, beyond which the tops of distant mountains are seen to rise, of a transparent purple hue, conveying the idea of an immeasurable chasm existing between them and the country over which you are passing. It was in this manner, for the first time, that we beheld the mountains of Samen, rearing their lofty summits majestically in the distant horizon.’

Advanced to a station where they had a commanding view of these grand objects, they happened to fall in with something worth seeing in a more ordinary form.

‘Here we took up our residence for the night at the house of an old servant of the Ras, named Guebra Mehedin, who had come out to meet us, and at this time held command of the district. This chief was distinguished, throughout the country, from his having, about two years before, killed a lion in single combat, with no other weapon than those ordinarily used by the Abyssinians; an instance of intrepidity that I can very well believe him to have shewn, from the little that I saw of his general character. His features were completely Roman, and there was a manliness in his walk, an openness in his manner, and a contempt of all artifice displayed in his conduct, strongly indicative of a brave man.’ ‘At the house of this chief we spent one of the most agreeable days I ever recollect passing, in a company not indeed the most polished, but where so much genuine character, native worth, and real independence were displayed, that it made ample amends for the absence of more refined conversation and manners.’

Our Author's pencil has aided his description, by delineating a singularly manly and expressive countenance, in which the free intrepid energy of a barbarian appears divested of all its coarseness and ferocity. By the way, as a number of portraits are given in the work, we are sorry not to find that of Welled Selassé. Assuredly, it is long since we read of a man, a faithful image of whose person we should be more gratified to see. As Mr. Salt does, in all probability, possess such a thing, we hope he will favour the public with an engraving in that supplement

which he has it in contemplation to add to this volume, if the volume itself shall be favourably received, of which we presume there can be no doubt.

In passing among a tribe of the people called Agows, once worshippers of the Nile, and converted to Christianity so late as in the seventeenth century, he had occasion to notice that they have not, like so many *Christians* nearer home, taken up nominally and nationally this religion, as if on purpose to try with how much neglect and contempt it may with impunity be treated.

‘Like the people of Dixan, they are very regular in their morning’s devotion; for which purpose the inhabitants of each village assemble before the door of their respective chiefs, at the earliest dawn, and recite their prayers in a kind of rude chorus together.’ p. 351.

The arrival on the bank of the Tacazze filled our Author’s mind with a temporary enchantment, by means of a crowd of vivid ideas of Egyptian antiquities, and of the Nile with which the stream he beheld was destined to mingle. He does not say whether he was mortified at the proof, how much more frail a command the fine ideal attributes, which things acquire by association, have on the mind, than those which directly strike the senses; but was it not a little vexatious for the proud sublimity of mind, that this solemn visionary world should have been broken up in a moment, as by an explosion, and the elated absorbed spirit have dropped disenchanted to the earth, like one of the meteoric stones, at ‘the noise of a hippopotamus rising to the surface, and the cry of the attendants, “Gomari,” “Gomari,”’ its Abyssinian name? ‘The sight,’ he says, ‘of so rare and stupendous an animal pretty speedily gave a new turn to my thoughts;’ and, indeed, we should but make the matter worse by suggesting what vastly slighter occurrences would have effected the very same rout and dispersion of classical associations. By what mode of computation shall we measure the moral distance between this lofty reverie and the earnest interest which filled the faculties, a very few minutes afterwards, in shooting at the Hippopotamus?

The description of this amusement, and of its intended victims, is extremely curious. The channel of the river about this place is an alternation of shallows and very deep pits: it is in these latter that the animal delights. A place was soon found where several of them appeared at intervals, with an action ‘resembling the rolling of a grampus in the sea.’ The shooting was, of course, the first thing that could be thought of. Accordingly,

‘Having soon found a place adapted to the purpose we had in view,

we stationed ourselves on a high over-hanging rock, which commanded the depth I have before mentioned, and had not long remained in this spot before we discovered an hippopotamus, not more than twenty yards distant, rising to the surface. At first it came up very confidently, raising its enormous head out of the water, and snorting violently in a manner somewhat resembling the noise made by a porpus. At this instant three of us discharged our guns, the contents of which appeared to strike on its forehead; when it turned its head round with an angry scowl, made a sudden plunge, and sunk down to the bottom, uttering a kind of a noise between a grunt and a roar. We for some minutes entertained very sanguine hopes, that we had either killed or seriously wounded the animal, and momentarily expected to see the body float to the surface; but we soon discovered that a hippopotamus is not so easily killed; for, shortly afterwards, it again rose up close to the same spot with somewhat more caution than before, but apparently not much concerned at what had happened. Again we discharged our pieces, but with as little effect as at the first shot; and though some of the party continued on their posts constantly firing at every hippopotamus that made its appearance, yet I am not sure that we made the slightest impression upon a single one of them. This can only be attributed to our having used leaden balls, which are too soft to enter the impenetrable skulls of these creatures, as we repeatedly observed the balls strike against their heads. Towards the latter part of the day, however, they began to come up with extreme wariness, merely thrusting their nostrils out of the stream, breathing hard, and spouting up the water like a fountain. It appears from what we witnessed, that the hippopotamus cannot remain more than five or six minutes at a time under water, being obliged to come up to the surface in the course of some such intervals for the purpose of respiration. One of the most interesting parts of the amusement was, to observe the ease with which these animals quietly dropped down to the bottom; for the water being very clear, we could distinctly see them so low as twenty feet beneath the surface. I should conceive that the size of those we saw, did not exceed sixteen feet in length, and their colour was a dusky brown, like that of the elephant. As the scene struck me particularly from its novelty, I went down to some short distance from the rocks on which our party stood, and made a sketch of it, which is here given.

‘While we were thus engaged, we occasionally observed several crocodiles, called by the natives agoos, rising at a distance to the surface of the river; they appeared to be of an enormous size, and of a greenish colour.’ p. 355.

As these monsters are carnivorous, and deadly to man, there would have been no stimulus in the amusement of shooting at them. As to the advantage of their defensive armour, they could but have defied the balls, as in the instance of the other animals. The Abyssinians have an excessive horror of crocodiles.

Returned to Chelicut, Mr. S. received, what himself and all the country regarded as a distinguished honour, a visit at his own house from the Ras, in a perfectly friendly and familiar way. The consideration of the intrinsic quality of the person, rendered this a very different thing from a mere court compliment. This old man was no state puppet, to be conveyed about in idle parade, for the formalities of etiquette, or feasts of epicurism. The person of this old man was the residence of a strong, and active, and beneficent intelligence; a person the conveyance of which, one day, to the grave, will be a melancholy event for his subjects. This infirm old man rested his hand on Mr. Salt's shoulder while they walked into the house; and, live as long as he may, he may be very sure that no compliment,—shall we call it?—equal to this, awaits him during the remainder of his life.

The visitor inspected inquisitively some drawings of our buildings, carriages, and ships.

‘Nothing,’ says our Author, ‘afforded me greater pleasure on this and other occasions, than my being able to confirm the accounts which Mr Pearce had before given, respecting the superiority of the English in the mechanical arts. The Ras was particularly shrewd in his questions on these subjects, and often, when I explained any thing more than usually extraordinary, turned round to Mr. Pearce, and said “You used to tell me this before; but I did not then know how to believe you.”’

An interesting portion of the volume is formed by the account given to our Author by this same Pearce, of his own adventures, and of the events in the country during the interval between Mr. S.'s two visits. It is interesting even as a personal history, for the man is evidently of no ordinary character. He appears to be sagacious, persevering, independent, and daring to excess. He had not, it seems, resided in the country long before a malignant management rendered him an object of suspicion to the Ras. After a year's residence, he boldly quarrelled with his master about his deficient allowances, employing very rough terms of reproach. At length he quitted the court, on a rambling and hazardous adventure in quest of better fortunes in the employment of some other chief,—determined to make some part of his adopted country fulfil the expectations with which he had staid in it. He wandered to the south and west, among the Galla, the Agows, and other tribes, and passed over the lofty summit of Amba-Hai, ‘tremendously difficult of ascent,’ amid a heavy fall of snow. His progress was arrested by a robbery, combined with illness, upon his recovery from which, having learned that the Ras, for whom he had still a regard in

spite of his unfavourable treatment, was threatened with a very formidable attack from the Galla, he instantly determined to return to share the danger. This generous bravery was estimated as it deserved. In spite of dissuasions, he immediately and boldly demanded an audience; he was admitted; and the Ras, turning to a chief who was sitting beside him, said,

‘ “Look at this man! he came to me a stranger a few years ago, and not being satisfied with my treatment, left me, in great anger; but now that I am deserted by some of my friends, and pressed upon by my enemies, he is come back to fight by my side.” He then, with tears in his eyes, told Mr. Pearce to sit down, ordered a cloth of the best quality to be immediately thrown over his shoulders, and gave him a mule, and a handsome allowance of corn for his support.’

A week after this, the Ras commenced his march at the head of 30,000 men, ‘among whom might be reckoned one thousand horsemen, and upwards of eight thousand soldiers with matchlocks; the largest army raised for many years in the country.’ ‘It was the very least that was demanded by the occasion, which was one of the most formidable invasions of the Galla ever undertaken against Abyssinia.’

‘Gojee, the chieftain who headed this incursion, was reputed the greatest jagonah (or warrior) of his age; possessing all the skill in battle for which Ras Michael was famed, and even exceeding him in ferocity. This chief was descended in a direct line from the Guan-guol, mentioned by Mr. Bruce. His force was computed on the present occasion to be upwards of forty-thousand Galla.’

The barbarian army retreated during several days successively as the Ras advanced; in whose march, it is a circumstance to be noted, that he halted the whole of Sunday, according to ‘a general custom prevailing among the Abyssinians, to avoid, if possible, marching on that day.’ The last retreat of the Galla, made to avoid a battle on the Friday, owing to a superstitious feeling against fighting on that day, ended in a determined stand on the plains of Maizella. A flag of truce sent for the last time by the Ras, offering terms of accommodation, was returned with the utmost scorn and insult, and a furious menace to ‘cleave the messenger from head to foot if he came again.’ The conflict appears to have been violent and short. The centre of the Abyssinian army, where the Ras commanded in person, shrunk under the impetuous assault, accompanied with horrible yells, of the Galla. His own prompt intrepidity effected a speedy reversal.

‘He called out for his favourite horse, but the chiefs, who were anxious to keep him out of personal danger, held it back; on which,

without a moment's hesitation, he urged his mule forward, and galloped to the front; his white turban and red sheep-skin, streaming wildly behind him, rendering him at once a conspicuous object to his troops. The energy of his action produced an instantaneous effect upon the byssinians; a terrible cry spread throughout the ranks, "the *adinsáh*," "the *Badinsáh*," and, at the same moment they charged with such impetuous fury, that Gojee's horsemen were suddenly arrested in the midst of their career. Repeated volleys of musquetry now poured in upon them from the flanks, at which the horses of the Galla began to take alarm, and, in a few minutes they were thrown into absolute confusion.

From this they could not recover; the rout and flight became general; and trophies indicating the death of nearly two thousand of the enemy were collected, according to the barbarous practice described by Bruce, and of which there is mention in the Jewish history. It is an unaccountable circumstance, that this victory cost the Abyssinians hardly forty men. The country of the Galla was invaded and ravaged, and the ferocious chieftain, completely humiliated, was admitted to terms, under guarantee of his better behaviour given by another principal Galla chief; in the negotiation with whom the Ras gave another remarkable proof of his contempt of danger, and of the power which a strong mind has to over-awe even the pride of armed barbarians.

Among the peculiarities of this Abyssinian warfare, Mr. Pearce mentioned one very remarkable fact, which by its perfect correspondence to one of those descriptions in Bruce which contributed to destroy all confidence in his veracity, is available to a certain limited extent in his vindication. This fact, on the evidence of Pearce's own eyes, is no other than the cutting of pieces of flesh from a living cow, by soldiers who then proceeded to drive the animal forward on their march. The testimony, now no longer questionable, to the existence of such a practice, will be the more gratifying to the *adorers* of human nature, the more precisely and explicitly it is enounced; we will therefore produce it in the terms of the deposition.

' On the 7th of February he (Pearce) went out with a party of the Lasta soldiers on one of their marauding expeditions, and in the course of the day they got possession of several head of cattle, with which, towards evening, they made the best of their way back to the camp. They had then fasted for many hours, and still a considerable distance remained for them to travel. Under these circumstances, a soldier attached to the party proposed "cutting out the *shulada*" from one of the cows they were driving before them, to satisfy the cravings of their hunger. This "term" Mr. Pearce did not at first understand, but he was not long left in doubt upon the subject; for

the others having assented, they laid hold of the animal by the horns, threw it down, and proceeded without further ceremony to the operation. This consisted in cutting out two pieces of flesh from the buttock, near the tail, which together, Mr. P. supposed, might weigh about a pound: the pieces so cut out being called "shulada," and composing, as far as I could ascertain, part of the two "glutei maximi," or "larger muscles of the thigh." As soon as they had taken these away, they sewed up the wounds, plaistered them over with cow dung, and drove the animal forward, while they divided among their party the still reeking steaks. They wanted Mr. Pearce to partake of this meat, raw as it came from the cow; but he was too much disgusted with the scene to comply with their offer; though he declared that he was so hungry at the time, that he could without remorse have eaten raw flesh, had the animal been killed in the ordinary way; a practice which, I may here observe, he never could before be induced to adopt, notwithstanding its being general throughout the country. The animal, after this barbarous operation, walked somewhat lame, but nevertheless managed to reach the camp without any apparent injury, and, immediately after their arrival, it was killed by the Worari (the denomination of the soldiers of the marauding parties) and consumed for their supper.'

' This practice of cutting out the shulada in cases of extreme necessity, is said very rarely to occur; but the fact of its being occasionally adopted, was certainly placed beyond all doubt, by the testimony of many persons, who declared that they had likewise witnessed it, particularly among the Lasta troops. I certainly should not have dwelt so long, or so minutely, on this disgusting transaction, had I not deemed it especially due to the character of Mr. Bruce, to give a faithful account of this particular occurrence, since I have found myself under the necessity of noticing, on several other occasions, his unfortunate deviations from truth.' p. 295.

As one of these deviations, he adverts again to Bruce's representation of its being a general practice at their festivals, to 'keep the animals they slaughter, alive during the time they are preying on their flesh;' 'no such practice,' says Mr. S. 'having ever been witnessed by myself, or having ever been heard of by Mr. Pearce, and the Ras, Kasimaj Yasons, Dofter Esther, and many other very respectable men, who had spent the greater part of their lives at Gondar, having solemnly assured me that no such inhuman practice had ever come under their observation.' Bruce's most filthy description of the Galla chief, Guanguol, Mr. S. was assured by Dofter (i. e. Doctor) Esther, who knew that chief well, must be a piece of wanton extravagance or absolute fiction.

Our Author gives a brief account of the Galla, a people consisting of at least twenty independent tribes, with their respective rulers, but the same language. The degree of barbarism

among some of these tribes may be guessed from the custom, among two of them at least, of drinking the warm blood of animals. Their progress into Abyssinia is judged to have been from a great distance in the south. Their manners are somewhat improving as they mingle with the Abyssinians. From Pagans, numbers of them are become Mahomedans. Many circumstances in the state and customs of the Abyssinians, powerfully reminded Mr. Salt of the Old Testament representations of the Jewish people; and their situation relatively to the Galla, gave back a lively image of the antipathy, warfare, and nearly balanced strength of the Jews and Philistines.

Among various other curious particulars in Pearce's account, is a brief notice of a hunt, or rather massacre of elephants, in which we confess we were little pleased to see the Ras so much delighted to employ his troops, on their return through a wild forest country after quelling a rebellion.

'On one occasion, Mr. Pearce mentioned, that a whole herd of these tremendous animals were found feeding in a valley; and the troops having, by the Ras's orders, completely encircled them, no less than *sixty-three* trunks of these beasts were brought in and laid at the Ras's feet, who sat on a rising ground, which commanded the whole scene, directing his soldiers in the pursuit. During the progress of this dangerous amusement, a considerable number of people were killed, owing to a sudden rush made by these animals through a defile, where a large party had been assembled to stop their advance.'

The concluding part of Pearce's contribution to this volume, is an account of a most vexatious, perilous and ably conducted enterprise, into which he had been drawn by the urgency of the English agent from Mocha, in spite of his own decided conviction of its being little less than a desperate undertaking. It was that of giving effect to a project of a trading experiment in Abyssinia, by conveying a quantity of rather costly merchandise by a direct route from Amphila-bay, through the country overrun by those villanous Arabs. Through a series of the most harrassing plagues, and after the narrowest possible escape from being murdered, he accomplished the enterprise, to the astonishment of the Ras and all the Abyssinians.

Mr. S. left this intelligent and high-spirited man in great favour and reputation in the country, married to an amiable young woman, the daughter of a Greek, successfully assiduous in acquiring such a command of the languages of the country as should best qualify him to be of service and of consequence, and not less fitted than devotedly zealous to promote the advantage equally of the English and Abyssinians, in any intercourse which may hereafter take place. Another Englishman,

of the name of Coffin, one of the attendants of the mission, was at his own request and that of the Ras, permitted by Mr. Salt to remain in the country.

Our Author's visit to the court of Tigré happened to be in Lent, which lasts fifty-two days, with a rigorous and effectual prohibition not only of every kind of meat at all times, but of all food till after sunset, so that towards the end of the season 'many of the stoutest,' he says 'began to look pallid, and to express an anxious desire for its conclusion.' The whole party attached to Mr. Salt, had been absolved from the duty by a priest, 'a privilege which it appears the priests of the country are entitled to grant to all persons engaged in travelling, or similar pursuits.' It is easy to imagine, or rather perhaps not easy to imagine adequately, the ravenous spirit and execution in which the revenge for all this tyranny of their superstition began on the morning of the fifty-third day, the happy hour of their escape from purgatory, to what we should not have wondered to hear that they denominated heaven. Perhaps the most obvious mischief of the austerities of superstition, is the notion of their high religious merit; but we question whether it be not a still greater mischief, that they tend to magnify, to an indefinite degree, the estimate of the felicity of sensual indulgence, an estimate always so dangerously excessive without any artificial aggravation.

Superstition prevails greatly in the country, but rather in weak and childish than in stern and virulent modes. Among the Agows, Pearce found a peculiar prejudice against furnishing water to a stranger; 'when he visited their huts, he found the occupiers always ready to supply him with milk and bread, but never with the first-mentioned essential necessary.' In his wanderings he fell in with a strolling monk, a clever, roguish fellow, who, among other pretensions, assumed the character of a physician, and obtained belief that, by writing a few characters on bits of parchment, he cured the maladies of the sick, and also created a protective charm against evil spirits.

A little while after the arrival of the English party at Chelicut, there was a heavy fall of rain, which, being unusual at that season of the year, and very beneficial, was attributed to the influence of the English, and conciliated those who had been least pleased with their visit to the country. English patriotism may, indeed, hardly comprehend why this last instance should be cited as an example of superstition; but we shall have no difficulty of opinion as to the following:

'All workers in iron are called Búda by the Abyssinians, and a very strange superstition is attached to this employment, every man engaged in the occupation being supposed to possess a power of transforming himself at night into a hyæna, during which he is

thought to be capable of preying even upon human flesh ; and it is further believed, that if during the period of his transformation he should experience an bodily injury, a corresponding wound would be found on his proper frame. The credit attached to these fabulous ideas appears to be inconceivably strong throughout the country. I was not aware, until my return, that a very similar superstition existed among the Greeks, as well as the Romans, with respect to men turning themselves into wolves. (Vide Plin. Hist. Nat. Lib. viii. c. xxii.)

Was he not aware that in some parts of England, even to this day, there might be found sober church-going people, probably not a few, that seriously believe the ancient dames, they account witches, have the power of transforming themselves into cats?

He says, the Abyssinians in general entertain a 'rooted belief that most diseases are occasioned by the afflicted party's 'being possessed with an evil spirit.' Of course the *Materia Medica* consists of the various modes of exorcism. One prescription is worth quoting as a sample.

'On a person being seized with the fever called Tigre-ter, the relatives expose to his sight all the ornaments of gold, silver, and fine clothes, which their respective friends can collect, at the same time making as much noise as possible with drums, trumpets, and vociferous outcries.'

There is a curious description of the funeral ceremonies, of which we wish we had room for inserting more than one sentence : this we must not transcribe without observing, that the superior classes avoid all such extravagance and uproar.

'On reaching the tomb, the cries and lamentations are redoubled, and these mixed with the "hallelujahs" of the priests and the screams of the relatives, who again are seen tearing the skin from their faces, produce a terrible kind of concert, which may justly be said to

"Embowel with outrageous noise the air." MILTON.

The finish of the whole is often a drunken carousal, much according to a custom existing in several parts of this country of highly rectified civilization.

There is a minute and very curious relation of the baptism of a young Bedowee Mussulman, a servant of Mr. Pearce, 'whom,' says our Author, 'we had persuaded to become a convert to the Christian faith, not only with the view of benefiting the poor boy, but also from being desirous, by this last act, of making an impression on the minds of the Abyssinians favourable to the British character.' The consciences of the Moslem relations had been put to rest, and therefore their remonstran-

ees hushed, by presents, and the boy himself was delighted at the idea of liberation from the inconvenient ceremonial restraints imposed by the Prophet. According to a very general characteristic of superstitious rites, the ceremony combined solemn pomp with ridiculous pettiness.—The subject of the rite, was required, in his own person, with his own voice, and that too in articulate words, ‘to renounce the devil and all his ‘works,’ which he did by repeating a given formula four times. So far so good. But we acknowledge ourselves to be greatly perplexed, and indeed quite nonplussed by what follows, namely, that Mr. Salt stood godfather, making, he says ‘much the same ‘promises as those required by our own Church.’ For these promises he solemnly made at the very time that his boots and other travelling equipage were repairing in haste for his final departure to a distance of thousands of miles from the country, and from this poor young Christian thus professedly taken under his charge! It does not appear, even, that this fugitive sponsor intended to transmit to his deserted godson epistles of doctrine and exhortation, or copies of the homilies, common prayer, and expositions of the catechism. Surely he did not attribute to the extra rite of crossing the neophyte ‘with the consecrated ‘oil over every joint and limb, or, altogether, thirty-six times ‘in different parts of his body,’ an efficacy sufficient to supersede the necessity of his paternal cares and discipline. It is some little consolation, however, to observe, that the Abyssinian high-priest, who must be presumed a competent judge of the merits of the case, had not our disquietudes on the subject. He was highly gratified by Mr S.’s part of the transaction, paying him many compliments, and declaring that this event would be recorded in their history as a permanent evidence of the perfect orthodoxy of the English in regard to the mode of administering baptism. The last, and doubtless the most simple and affecting religious office he performed, was a long prayer for the safe return of the travellers.

In describing the reverential ceremonies practised in the ‘Holy Communion,’ he says they are nevertheless quite clear of any notion of the real presence.

Monitions to hasten to a conclusion of this enormous article have come thick upon us for some time past. We must just see Mr. S. out of the country, and leave him. While the preparations were making for the departure, the Ras appeared to be much depressed, wished Mr. S. to keep continually near him, often fixing his eyes upon him with a sorrowful expression, and repeatedly inquiring whether he should ever again return to the country; to which Mr. S. answered, with some degree of reluctance, that he believed he never should.

The Ras related a dream he had had a few nights before, which represented, in an emblematical form, the Englishman conferring great benefits on the country; and even in his strong mind there was superstition enough to give this a strange degree of importance.

‘In the course of the ensuing night, we paid our last visit to the Ras: he was much affected, and the parting was painful on both sides. During the visit, he again expressed in the strongest terms, his gratitude to our Sovereign for regarding the welfare of so remote a country, and professed his most anxious wish to encourage, by every means in his power, an intercourse with Great Britain.’

He then stated again the great obstacles to such an intercourse; and Mr. S. concludes the account of the interview—

‘There was so much good sense in these remarks, and they so exactly corresponded with my own views of the subject, that they did not admit of any reply; except the declaration that I would never lose sight of the interests of Abyssinia, and that I was disposed to think that his Majesty’s ministers would find a pleasure in doing their utmost to promote the welfare of his country. This and similar conversation had engaged us from two o’clock A. M. till daylight, when we rose to take our leave. The old man, on this occasion, got up from his couch, and attended us to the door of his hall, where he stood watching us, with tears running down his face, until we were fairly out of sight.’ p. 383.

The return of the party was by Adowa and Axum. At the latter place, Mr. S. again admired the noble obelisk.

‘This highly wrought and very magnificent work of art, formed of a single block of granite, and measuring full sixty feet in height, produced nearly as forcible an impression on my mind as on the first moment I beheld it, and I felt even more inclined to admire the consummate skill and ingenuity displayed in erecting so stupendous a work, owing to my having compared the design (during the interval which had elapsed since my former visit) with many of Egyptian, Grecian, and Roman structure; a comparison which seemed to justify me in considering it as the most admirable and perfect monument of its kind. All its ornaments are very boldly relieved, which, together with the hollow space running up the centre, and the patera at top, give a lightness and elegance to the whole form that is probably unrivalled. Several other obelisks lie broken on the ground, at no great distance, one of which is of still larger dimensions. With respect to the antiquity of these monuments, I cannot speak with any degree of certainty, but I should conjecture they could not have been erected prior to the time of the Ptolemies, as the order of the architecture is strictly Grecian, and was, therefore, not likely to have been introduced at an earlier period.’

The long Greek inscription on a block of stone, of which he

had given an engraving in Lord Valentia's *Travels*, he has re-copied, and has had re-engraved, with very slight difference from the former plate. His further inquiries have enabled him to make a few improvements in the translation. He has also given a fac-simile of the undefaced part of the Ethiopic inscription on the other side of the same stone. On a conjecture respecting the date of this latter, he rests an opinion that the Geez alphabet was not borrowed from the Greek, but derived from an ancient Ethiopic or Egyptian set of letters.

At Adowa there is a manufactory of coarse and fine cotton cloth. The chief imports passing through the town from the Red Sea for the interior are specified; and it is said, that they are met on the way by ivory, gold, and slaves for exportation. About a thousand *pieces* of this last commodity, it is supposed, pass through annually. The latitude of Adowa is $14^{\circ} 7' 57''$. Near Adowa, Messrs. Pearce and Coffin parted from the traveller to return to Abyssinia.

At Yeeha, on the route to the coast, Mr. S. examined the massive ruins and the Ethiopic inscriptions, of a monastery built early in the sixth century. Next stage was to Dixan, the residence of the worthy old Baharnegash Yasons, where an object of great curiosity presented itself in the arrival of a *cafila* from Dar Fûr, after a journey of nearly three months. The destination was Mecca. The travellers were perfect negroes. They mentioned the visit of Browne, and his ill usage by the sovereign of the country, who, they said, had been dead seven years, and had been succeeded by a much better ruler in his son.

The apprehension caused by intelligence that very large gangs of the pestiferous Arabs had already drawn together at the pass of Taranta to intercept and plunder the party, determined old Yasons, whom the Ras had made answerable for their safe conduct, to take them by a little frequented route considerably to the north of that pass. The design, carefully kept secret, was executed with delightful quietness, through a succession of changing and highly romantic scenery, while those worst of the *feræ naturæ* were waiting in eager expectation,—till they would in due time discover, that there remained nothing better for them to do than to fall upon one another. Whether they performed this most excellent service, is not recorded.

Yasons, being on unfriendly terms with the Nayib of Mas-sowa, judged it most prudent, when arrived within a certain distance of that Mahomedan's quarters, and when the English were placed beyond all danger, to bid them adieu, and it is gratifying to give the concluding memorial of this venerable man in Mr. Salt's own words.

* In the evening Baharnegash Yasons, who had attended me during my whole stay in the country, took his leave. Among all the men with whom I have ever been intimately acquainted, I consider this old man as one of the most perfect and blameless characters. His mind seemed to be formed upon the purest principles of the Christian Religion; his every thought and action appearing to be the result of its dictates. He would often, to ease his mule, walk more than half the day; and as he journeyed by my side, continually recited prayers for our welfare and future prosperity. On all occasions, he sought to repress in those around him every improper feeling of anger; conciliated them by the kindest words, and excited them by his own example to an active performance of their duties. If a man were weary, he would assist him in carrying his burthen; if he perceived any of the mules' backs to be hurt, he would beg me to have them relieved; and constantly, when he saw me engaged in shooting partridges, or other birds, he would call out to them to fly out of the way; shaking his head, and begging me in a mournful accent not to kill them. I have remarked in my former journal, that with all this refined feeling of humanity, he was far from being devoid of courage, and I had an opportunity subsequently of witnessing several instances of his bravery, though he appeared on all occasions peculiarly anxious to avoid a quarrel. We parted, I believe, with mutual regret; at least for my own part I can truly say, that I have seldom felt more respect for an individual than I did for this worthy man.' p. 445.

Our Author somewhere recounts, in a pensive tone, the persons the most distinguished and interesting in Abyssinian society in Bruce's time, to say, with a special emphasis on the favourite names of Ozoro Esther and Tecla Mariam, he found they were all dead. Whatever English traveller shall, at a distance of time from the present day of half the number of years which elapsed between the visits of Bruce and our Author, make another sojourn in Abyssinia, will have to tell, with the same pensive reflections, that, certainly the persons of most conspicuous value that Mr. Salt knew there, Yasons and Welled Selassé, and probably Guebra Mehedin, the chief priest, most of the persons forming the court of Tigré, and even Pearce and the young and excellent Ayto Debib, are all dead. To a part of our Author's narrative, relating to Ozoro Mautwaub, the Ras's wife, and sister to the nominal emperor of Abyssinia, he subjoins this note,—'Both this lady and her brother Kasimaj Yasons, have since my return fallen victims 'to the small-pox.'

At Arkeeko, where the combined heat and filth, it seems, would render a short stay very perilous, at any time, to a northern European, (the danger is felt even by the Abyssinians,) Mr. S. had nearly become the victim of a violent fever. When recovering, he was carried over in a dow to Mocha, still in a

state of great feebleness. This illness forbade an attempt which he was anxious to make, to ascertain the site, or rather to survey the unquestionable ruins, of the ancient city of Adule in Annesley Bay. The sum of his information, gained from a variety of testimony, left not the slightest doubt of the identity of those ponderous ruins with that ancient city.

The concluding chapter of the work consists, in part, of historical researches, displaying great learning, labour, and ingenuity, on a series of events so remote and devious from the grand stream of the world's activity, that we should fear no illustrations can render it generally interesting;—with the exception (a strong exception) of the story of the zealous, persevering, partially successful, but finally and totally defeated efforts of the Church of Rome, to add the Abyssinians to her other unnumbered millions of slaves. The great conflict terminated, and all was over for popery, in the year 1632. The whole period of this persevering attempt may be considered as having occupied a space of one hundred and fourteen years, during which a continual struggle was maintained between the people and its monarchs; the former appearing to have been uniformly averse to the doctrines which the Jesuits attempted to introduce. One effort more, indeed, was made by the seducer of nations, so lately as 1751, but with a result that doomed it the last. Mr. S. has given in his appendix, the rather entertaining story of this adventure, translated from a M. S. of the Italian journal of P. Remedio, one of the three Franciscan friars, who were sent to enact this after-piece so long since the close of the principal performance. It may be confidently presumed that the Holy Father will have no more to say to such obstinate heresy, but to pronounce his malediction upon it. And he may curse his stars into the bargain, while he thinks of the creeds he cannot make those people say, the bulls he cannot even make them hear, the fetters he cannot make them suffer to be put on, the vaults of the Holy Office into which he cannot drag them to be tortured.

Indeed this country, surrounded by the immense empire of African barbarism, presents a gratifying and memorable spectacle,—a people equally invulnerable to the two grand aggressions on Christianity; that from Rome, and that from Mecca. As to the latter we quote our author;

‘ — the Mahomedan power soon overwhelmed all the countries adjoining Arabia, spread to the remotest parts of the East, and penetrated across the unsocial regions of Africa; while Abyssinia, unconquered and true to the Christian faith, remained within two hundred miles of the walls of Mecca, a constant and galling opprobrium to the followers of the prophet. On this account, unceasing and implacable

war ravaged her territories ; the native princes on the borders being supplied with arms and money, and occasionally rewarded with splendid presents by the reigning sheriffes, whose constant attention was directed towards the conquest of the country.' p. 371.

Reverting, for a single moment, to our Author's researches into the ancient history of Abyssinia, we must acknowledge that he does appear to have reduced into something more of order than it had attained before, and that some particular points are adjusted with remarkable acuteness.

The work concludes with a very brief notice of the homeward voyage, by the way of Bombay, and an Appendix chiefly consisting of 'Vocabularies of the Dialects' spoken by different tribes of the natives inhabiting the coast of Africa, 'from Mosambique to the borders of Egypt, with a few spoken in the interior,'—and a collection of observations in natural history.

We hope Mr. S. will not long withhold the additional information which he has obtained since his return, concerning Abyssinia, in letters from Pearce ; and we take leave for the present with a wish, hardly less warm than his own, that after our country shall have religiously fulfilled all the enormously costly duties of subserviency to the selfishness and ambition of Powers denominated Christian nearer home, it might be induced to consider,—at how small a cost the most important assistance might be rendered to a Christian state that never did us the smallest injury, that would be very grateful for aid, and that has been long suffering at once the calamities of internal distraction, and the pressure of an incessant conflict for existence with Mahomedans and Pagans.

With respect to the advantage possible to be imparted to a remote nation in the most serious of all its interests, that of religion, it is an extraordinary circumstance, that the first statesman and hero in Abyssinia and the first ecclesiastic, concur in avowing a conviction that they want our aid in this concern, in words to this effect. 'We all say this is right and that is right, but I believe we shall only wander about in the dark until we receive a lesson from you.'

The illustrations of the volume are of a very superior quality. The general map of Abyssinia, and the charts of the East coast of Africa, Amphila Bay, and Annesley Bay, are large and elegant : there are several smaller charts ; a number of portraits slightly but spiritedly executed ; several sketches of subjects of natural history ; and a very considerable number of views finished in an elaborate manner. The whole number of plates is more than thirty, including the map and charts, and all but these are engraved by C. Heath.

ART. XIII. SELECT LITERARY INFORMATION.

*** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

Early in the month of April will be published *Display, a Tale for Young People*. By Jane Taylor, one of the Authors of "Original Poems for Infant Minds," "Associate Minstrels," &c.

A fourth edition of Mrs. Taylor's "*Maternal Solicitude*," and a second edition of "*Practical Hints to Young Females on the Duties of a Wife, a Mother, and a Mistress of a Family*," are in the press.

Mr. Wright's *Advice on the Study of the Law*, with directions for the Choice of Books, addressed to Attorney's Clerks, will be ready in a few days.

In the Press, and speedily will be published, in a very neat duodecimo Volume, *Dissertations on Christian Baptism*; in which is clearly shewn that Antipædo-baptism is in opposition to the Holy Scriptures, and the general practice of the Church of Christ, in the first and all succeeding ages. By the late Reverend and Learned MICAH Towgood. A new Edition. To which are added Notes and Illustrations; and recommendations by the Rev. Drs. Cracknell, Dupree, Haweis, and Smith; and by the Rev. Messrs. Bogue, Clayton, sen. Durant, Lowell, Raffles, and Smith.

Mr. Duncan, Author of the "*Essay on Genius*," has in the press, a work entitled "*The Philosophy of Human Nature*." This treatise relates chiefly to morals; but besides giving a complete view of the subject expressed in the title, Part II. will contain a new Theory intended to explain all human interests.

Mr. A. Vincent, private Teacher, Oxford, has in the Press, (to appear early in April,) an *Introduction to Arithmetic*, designed for the Use of private Teaching.

Messrs. Roden and Craske, Stamford, propose to republish, in a post 4to

Volume, "*Pierce Penilesse his Supplication to the Dieul*, by Thomas Nash, Gent. To be printed from the Edition of Abel Seffs in 1592, collated with that of R Jhones of the same Date. The Reprint will be limited to One Hundred Copies, and will be accompanied with a Biographical and Literary Introduction, by Octavius Gilchrist, Esq. F.S.A.

Mr. Wm. Jaques has now in the Press, and will publish in a few weeks, A *Second and Improved Edition* of his Translation of Professor Frank's *Guide to the Study of the Scriptures*, with Notes, &c. &c.

The Rev. Johnson Grant, A. M. has in the Press, *Arabia, a Poem*, with Notes, to which are added several smaller Pieces, in one small Volume 8vo.

The Rev. Samuel Kittle has in the Press, a new and improved Edition of the Rev. Samuel Pike's *Philosophia Sacra; or the Principles of Natural Philosophy*, extracted from Divine Revelation.

Mr. Robert Thompson has in the Press, a *Sketch of the French Revolution*, including the eventful period from 1789 to the downfall of Bonaparte, with many interesting anecdotes.

M. De Lewis is preparing for publication, in English and French, in two octavo volumes, *England at the Beginning of the Nineteenth Century*, after the manner of Mad. de Stael.

Marshal de Vaundencourt is preparing an *Account of the Russian Campaign, 1812*; a specimen of which will soon appear in a translation in English, elucidating the passage of the Beresino.

Mr. Peter Coxe proposes to publish, in royal octavo, the *Social Day*, in four cantos, embellished with twenty-five engravings.

Mr. C. Anderson, of Edinburgh, has in the Press, a Memorial in behalf of the native Irish, with a view to their improvement in moral and religious knowledge through the medium of their own language.

Mr. Toone, author of the Magistrate's Manual, will publish in the course of this month, a Practical Guide to the Overseers of the Poor, in the execution of their office, with precedents incidental thereto.

Mr. Accum has in the Press, a Treatise on Gas Light, exhibiting a description of the apparatus and machinery for illuminating streets, houses, and public edifices, illustrated by engravings.

The Devout Communicant, according to the Church of England, with prayers and meditations, and a companion at the Lord's Table, is printing in a small volume.

Mr. John Britton has issued proposals for publishing three Engravings of the Bust of Shakspeare, from his Monument at Stratford upon Avon; accompanied by an Essay on the Life and Writings of England's Bard. To be published in 4to. One hundred and fifty proofs on India paper. Imperial 4to. at

three guineas each. The remainder to be worked on Medium 4to. at 11. 11s. 6d. each.

Mr. Belsham has in the Press, Five Letters to the Bishop of London, respecting some charges against the Unitarians in his lordship's primary Charge.

Mr. C. Blunt, Optician, is preparing for the Press, a Descriptive Essay on the Magic Lantern, with many plates and wood-cuts, and an account of the various instruments and contrivances for exhibiting optical deceptions.

In the press, the "Life of President Edwards, originally written by Dr. Hopkins of America, revised and enlarged with occasional notes, by the late Dr. Williams, of Rotherham, and now first published in a separate form, with additional corrections, by John Hawksley.

In the Press, and shortly will be published, Physiological Researches on Life and Death, by Xavier Bechat, Physician to the Hotel Dieu, Professor of Anatomy, Physiology, and Medicine, and Member of several learned Societies, translated from the third Latin Edition, with an Account of his Life and Character, by Edward Carbutt, M. D. Member of the Royal Physical Society of Edinburgh.

Art. XIV. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

A Treatise on the Cultivation of Mangel Wurgel, or improved Beet Root, as Winter Food for Cattle. By Finner Simpson. Fourth edition. 3s.

General Report of the Agricultural State, and Political Circumstances of Scotland, drawn up for the Consideration of the Board of Agriculture and Internal Improvement, under the Direction of the Rt. Hon. Sir John Sinclair, Bart. Founder of the Board of Agriculture. 5 large Vols. 8vo. with numerous Engravings, and a Vol. of Plates in 4to. of Agricultural Implements. Price, 4l. 4s. boards.

Observations on the Price of Corn, as connected with the Commerce of the Country and Public Revenue. By R. Duppa, LL. B. Price 1s.

An Essay on the Influence of a Low Price of Corn on the Profits of Stock; showing the Inexpediency of Restrictions on Importation: with Remarks on Mr. Malthus' last Two Publications—

"An Inquiry into the Nature and Progress of Rent," and "The Grounds of an Opinion on the Policy of restricting the Importation of Foreign Corn." Price 3s.

A Letter on the Corn Laws, and on the Means of obviating the Mischiefs and Distress which are rapidly increasing. From the Rt. Hon. Lord Sheffield. Price 2s. 6d.

BIOGRAPHY.

Authentic Memoirs of the Life of John Sobieski, King of Poland. Illustrative of the inherent Errors of the former Constitution of that Kingdom, which, though arrested for a Time by the Genius of a Hero and a Patriot, gradually paved the way to its Downfall. By A. T. Palmer. 8vo. 12s. boards.

Memoirs of Lady Hamilton, drawn from original Sources of Information, and comprising many new and authentic Anecdotes of various distinguished

Personages; among whom are the King and Queen of Sicily, Sir William Hamilton, the late Lord and the present Earl Nelson, the Earl of Bristol, the Duke of Queensberry, &c. &c. small 8vo. Embellished with a beautiful Portrait.

A Supplement to the Memoirs of the Life, Writings, Discourses, and Professional Works of Sir Joshua Reynolds. By James Northcote, Esq. 4to. 15s. boards.

CLASSICAL LITERATURE.

Dictionarium Ionicum Græco-Latinum, quod Indicem in Omnes Herodoti Libros continet, cum Verborum et Locutionum in his observatu dignarum Accurata Descriptione, quæ varias Ionicæ Linguae Proprietates, Regulasque diligentissime notatas, et Herodoteis Exemplis illustratas, demonstrat. A. M. Emilio Portæ. A new Edition. 8vo. 12s. boards.

EDUCATION.

A New Key to Walkingame's Tutor's Assistant: containing all the Questions in the useful Part of that Work, wrought at full Length, with References to each Question as they now stand in the various Editions printed at London, York, Gainsborough, &c. By William Ord, Schoolmaster. Yealand. 12mo. 4s. bound.

The Heavens Surveyed; or, Science of Astronomy made easy; whereby the Planets and their Satellites, the Phases of the Moon, Eclipses and Tides, the Days and Seasons, and all the Stars in the Heavens, may be known. Illustrated with Copper-plates, by Tomkins, engraver to the King, and Ward, engraver to his Royal Highness the Duke of York. The whole being adapted to the use of Schools and private Persons, and offered as a more easy initiation into the Rudiments of this valuable Science. By Bonnell George Thornton, Lecturer on Astronomy, and Botany, &c. Price 5s.

HISTORY.

History of the War in Spain and Portugal, from 1807 to 1814, illustrated by a Map, exhibiting the Routes of the various Armies. By General Sarrazin. 8vo. 12s. boards.

History of the Secret Societies of the Army, and of the Military Conspiracies, which had for their Object the Destruction of the Government of Buonaparte. Translated from the French. 8vo. 7s. boards.

MATHEMATICS.

An easy Introduction to the Mathematics; in which the History, Theory, and Practice of the leading Branches are familiarly laid down; with numerous Explanations and Notes, Memoirs of Mathematical Authors and their Works, &c. &c. The Whole forming a complete and easy System of Elementary Instruction, adapted to the Use of Students in general, especially of those who possess not the Means of Verbal Instruction. By Charles Butler. 2 Vols. 8vo. 11. 11s. 6d.

MEDICINE AND CHIRURGERY.

Observations on the Symptoms and Treatment of the Diseased Spine, previous to the Period of Incurvation, with some Remarks on the consequent Palsy. By Thomas Copeland, Esq. Fellow of the Royal College of Surgeons, and Assistant Surgeon to the Westminster General Dispensary. 8vo. 6s. boards.

Observations on the Animal Economy. By a Physician. 8vo. 6s. boards.

Practical Observations on Necrosis of the Tibia; illustrated by Cases and a Copper-plate. To which is added, a Defence of a Tract entitled, Description of an Affection of the Tibia, induced by Fever, &c. By Thomas Whately, Member of the Royal College of Surgeons in London. 8vo. 6s. boards.

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The Miscellaneous Works of Edward Gibbon, with Memoirs of his Life and Writings, composed by himself; illustrated from his Letters with occasional Notes, and Narrative. By John Lord Sheffield. 5 Vols. 8vo. 5l. 5s. bds. A very few Copies in royal 8vo. 4l. 10s.

** The Third volume, in Quarto, containing all the additional Matter, will be ready for the Subscribers in a few Days.

Parliamentary Portraits, or Sketches of the Public Character of some of the most distinguished Speakers in the House of Commons. Originally printed in the Examiner. 8vo. 8s. boards.

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ship's Discourse, 20th June, 1814. 8vo. 3s.

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††† Our readers are requested to notice the following Errata.

P. 225, l. 22, of our last Number, *for* reference, *read* inference.

P. 311, l. 25, - - - - - *for* removal, *read* renewal.

P. 322 l. 7, of our present Number, *for* pervoyante, *read* prévoyante.